# OF

# TEMPERANCE

# AND

# INTEMPERANCE:

## THEIR EFFECTS

## ON THE BODY AND MIND,

And their Influence in prolonging or abbreviating

## HUMAN LIFE.

BY

EDWARD HARWOOD, D.D.

Ει ανθρωπος ολιγα εσθιει και ολιγα πινει, ουδεμιαν τουτῳ νουσον επαγει.

*If a man eat little and drink little, he brings no diſorder upon himſelf.* HIPPOCRATES *de Morbis, Lib.* I. *Sect.* X. *Edit. Linden. Lug. Bat.* 1665.

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TO THE REVEREND

DR. KIPPIS,

THIS TREATISE

WITH THE SINCEREST GRATITUDE

AND RESPECT

IS INSCRIBED,

BY

*HIS OBLIGED FRIEND*

*AND SERVANT,*

E. HARWOOD.

# PREFACE.

IF any thing I have written ever contributed to the welfare and happineſs of my fellow creatures, it was this little Treatiſe when it was comprized in a much narrower compaſs than the preſent publication now exhibits it. Some years ago it was drawn up at the requeſt of a very worthy Lady, the mother of a large family, to whom I am under the greateſt obligations. The huſband of this Lady, though a gentleman of diſtinguiſhed underſtanding and poſſeſſed of the moſt friendly diſpoſi-

tions,

tions, yet having contracted, in early life, an intemperate habit, would, at times, involve his amiable companion in the laſt affliction, and on a ſudden change an happy family into a ſcene of wretchedneſs. If the reader will imagine to himſelf the ſituation of one of the moſt excellent of her ſex, and of a number of ingenuous and well diſpoſed children, all whom I ſincerely loved, and all whoſe happineſs depended on the ſobriety and virtue of one ſingle perſon, he will behold a faithful picture of the ſtate of my mind and of its ſenſibilities, when I compoſed this little manual. In ſeveral publications I have exhibited to the world what, after impartial

partial examination, I apprehended to be the genuine doctrines of the gospel, and have honestly attempted to render my fellow creatures *rational* and *intelligent* Christians: every wise and good man will forgive me, if I, once at least, manifest an equal zeal and ardour in making my fellow creatures *sober* and *temperate*. I publish this little volume from a persuasion that it will be of service to every one who reads it with a view to his health, improvement, and happiness. Were the Philosophers, Lawgivers, and Orators, who have ever lived in all the ages and nations of the world, all assembled, they could never sufficiently expose the madness and misery of In-

temperance and habitual exceſs. I love mankind and the wiſe and good Former of them. I would deteſt my heart, if I thought any human boſom comprized within its narrow precincts more generous and diffuſive benevolence, than my own. I would infinitely rather prove the inſtrument of rendering two or three families happy, by making an huſband or a brother temperate and virtuous, than convert a kingdom to my own religious ſpeculations. I know that ſeveral will read this little book, merely becauſe it is *new*—not a few, becauſe it is mine—and that many of its readers, after having received from it the fulleſt conviction of the folly and

guilt

guilt of Intemperance, will immolate their judgment of this ſubject to the firſt company that demands the ſacrifice. I never yet affected, nor ever ſhall affect, ſublimer attainments either in religion, in virtue, or in knowledge, than other men; but this I can confidently affirm, That to an uniform courſe of regularity and temperance I owe many ſatisfactions, which I would not reſign for all the opulence and honours of this world—an uninterrupted ſeries of health for many happy years—a fund of calm chearfulneſs and mental ſerenity—a ſtate of mind propitious to ſtudy and literary induſtry—a rational enjoyment of the bleſſings of the preſent

preſent tranſitory life—and, above all, good hopes with regard to futurity.

EDWARD HARWOOD.

Great Ruſſel-ſtreet,
Bloomſbury, London,
Auguſt 1, 1774.

OF

# TEMPERANCE

AND

# INTEMPERANCE, &c.

# OF TEMPERANCE AND INTEMPERANCE, &c.

## SECTION I.

THE wiſdom of the divine government in no inſtance appears more illuſtrious, than in connecting man's happineſs with his duty. Thoſe things, which if practiſed, would introduce confuſion and miſery into the moral creation, and be attended with

conſequences fatal to men's tranquillity and happineſs, are graciouſly prohibited: as on the contrary, thoſe things which neceſſarily conſpire to render men approved of God, eſteemed by the wiſe and good, and happy in themſelves, are by the wiſdom and goodneſs of the Almighty univerſally enjoined. God ſolely intends our perſonal happineſs, when he commands us to practiſe the precepts of virtue. It cannot be his own eſſential happineſs which he conſults by theſe exhortations. His immutable happineſs would ſuffer no diminution by our neglecting, or receive any acceſſion by our cultivating, moral goodneſs. The performance of

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all religious, ſocial, and private duties, derives its obligation ſolely from the welfare and utility of mankind, and ſovereign benevolence inculcates it merely to ſubſerve and promote the beſt intereſts of human nature in every ſtation and ſituation of life. Happineſs is inſeparably combined with virtue: it neceſſarily reſults from it. The divine plan of moral government is founded on this baſis: the conduct of God towards his creature man is regulated by this primary principle. There is no branch of virtue, but is productive of happineſs, as its proper and neceſſary fruit. Every the ſmalleſt attainment in this divine ſcience improves the mind, and pro-

portionably carries us towards the ultimate end of our exiſtence. God originally deſigned us for happineſs, but perfectly knew we could never acquire it, except by obeying the great laws of our nature. This determined him to give us a ſyſtem of moral duties with rewards and puniſhments annexed to the obſervance or violation of them, and to eſtabliſh man's felicity, where in the nature of things it could only be eſtabliſhed, on the foundation of virtue.

The benevolent regards, which God Almighty expreſſes for the well-being and happineſs of mankind are no where more eminently conſpicuous than in the injunction of TEM-

PERANCE. This virtue has the moſt beneficial influence on the welfare and happineſs of every perſon, and, whenever practiſed, is attended with the moſt ſalutary conſequences. It is a virtue, that immediately carries its own happy effects with it, and is no ſooner practiſed, but rewarded. Other virtues, which we exert, have conſequences remote and ſometimes uncertain, and are, as it were, diffuſed and loſt amidſt the community to which we belong. But TEMPERANCE is a virtue, which has the wellbeing of individuals for its object, and terminates on the perſon who exerciſes it. I know of no virtue that is more friendly to human nature than TEM-

PERANCE. Temperance conduces to render our nature what God deſigned it ſhould be. It has the happieſt effects upon the body and mind, and enables both to perform their reſpective operations with the greateſt freedom and facility. It gives a man the true poſſeſſion of himſelf, and ever preſerves his rational powers alert and vigorous. It renders the mind calm and ſerene *, gives animation to every power, and corroborates every faculty. A ſober perſon knows

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* Verecundia, et quaſi quidam ornatus vitæ TEMPERANTIA, et modeſtia, omniſque ſedatio perturbationum animi, et rerum modus cernitur. *Cicero de Officiis*, p. 99. *Edit. Grævii*, 1688. See alſo *Tuſcul. Quæſt. Lib.* 5. p. 335. *Edit. Davis, Cantab.* 1723.

knows nothing of the perturbation, tumult and darkneſs of an intemperate man's ſoul, and is a ſtranger to thoſe craving, impetuous, and ungovernable paſſions, that tyrannize over him. The former enjoys an uniform and unruffled tranquillity, the latter ſeizes a falſe momentary pleaſure, which is ſure to be ſucceeded by ſatiety of appetite, debility of underſtanding, and remorſe of conſcience. The temperate man can diſcharge the proper offices of his ſtation with vigour and expedition: the intemperate is both averſe from labour, and incapable of undergoing it. Senſuality, when once it hath invaded and occupied the ſoul, for ever im-

pairs and debilitates its powers, and *depreſſes into earth this particle of the Divine nature* *, as *Horace* emphatically terms it. But ſobriety harmonizes every paſſion, controuls every ſenſual deſire, and preſerves us in a happy diſpoſition to do or ſuffer whatever the providence of God may call us to do or ſuffer.

The body eminently ſhares the benign influence of this moſt friendly virtue. It is the beſt preſerver of this

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* ——Vides ut pallidus omnis
Coenâ deſurgat dubiâ? quin corpus onuſtum
Heſternis vitiis animum quoque prægravat una,
Aqui *affigit humo divinæ particulam auræ.*
*Horat. Sat. Lib.* ii. *Sat.* 2. *ver.* 76.

this exquiſite and aſtoniſhing machine, for it enables all the parts to perform their functions with freedom and efficacy. It prevents thoſe fatal diſorders and dire diſeaſes, which ſo frequently ruin the health and irremediably deſtroy the conſtitution of the intemperate *. In ſhort, if we be deſirous

* Temperance, ſays Mr. *Addiſon*, has thoſe particular advantages above all other means of health, that it may be practiſed by all ranks and conditions, at any ſeaſon or in any place. It is a kind of regimen into which every man may put himſelf, without interruption to buſineſs, expence of money, or loſs of time. If exerciſe throws off all ſuperfluities, temperance prevents them; if exerciſe clears the veſſels, temperance neither ſatiates nor overſtrains them; if exerciſe raiſes proper ferments in the humours, and promotes the

desirous to render our passage through human life as agreeable and happy as possible; if we be desirous to make the transitory period of our existence in this world a real comfort and blessing to ourselves; if we be desirous to preserve our health, our reputation, our fortune, and all our best interests both for this world and another; then Temperance is the only happy science which will secure to us these invaluable blessings; for sobriety is the only art to make mankind happy, and

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the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigour; if exercise dissipates a growing distemper, temperance starves it. *Spectator*, No. 195.

and to enſure to them, for a conſiderable term of years, a ſeries of rational happineſs.

## SECT. II.

OF the ſalutary conſequences of TEMPERANCE Health is deſervedly to be eſteemed among the primary. Next to the favour of our Maker and the approbation of our conſcience, health is the greateſt bleſſing man enjoys. It is principally this that renders exiſtence a happineſs to us, and life an object of deſire. The loſs of health implies the loſs of every thing pleaſant and delectable. To enjoy good health is better than to command the whole world, ſays *St. Evremond.* Health is the foundation

dation of every bleſſing; for without this we could not reliſh the moſt exquiſite pleaſures, or enjoy the moſt deſirable objects. When the body is in an healthful ſtate, the mind is enlarged, ſays DEMOCRITUS in a letter to HIPPOCRATES; it is, therefore, adds he, incumbent on thoſe who are engaged in worthy purſuits to pay a ſtudious attention to their health; for when the body is in a ſtate of ſuffering, the mind feels no inclination for the ſtudy and exerciſe of virtue; indiſpoſition throws a dreadful obſcurity over the mind, and involves the underſtanding in the ſame unhappy

unhappy ſtate *. The want of health nothing can compenſate †: no felicity we can ſubſtitute can fully ſupply its abſence. Its invaluable worth is only known when it is loſt. This brightens all the proſpects of human life,

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* Αυξεται δε νοος, παρεουσης ὑγειης· ἠν καλον προνοεειν τους εσθλα Φρονεοντας. ἐξεως δε σωματικης αλγεουσης, ουδε προθυμιαν αγει νοος ες μελετην αρετης. *Democriti Epiſtola ad Hippocratem, apud Hippocratis opera*, p. 1288. *Edit. Foeſii. Genevæ*, 1657.

† If a man, ſays *Pindar*, is bleſſed with health, opulence, and honour, let him not wiſh to become a God.

Υγιεντα δ' ει τις ολβον
Αρδει, εξαρκεων κτεατεσσι, και
Ευλογιαν προσιθεις· μη ματευσῃ Θεος γενεσθαι. *Pindari Olymp.* p. 55. *Edit. Oxon.* 1697.

life, and diffuſes the charm of pleaſure over all its ſcenes. Without health the ſun is darkneſs, muſic is diſcord, all nature, replete as it is with delight and good, a gloomy and chearleſs abode, and every pleaſure, the world hath in it, paſſes ſwiftly over the ſurface of the heart without leaving any impreſſion behind.

If riches, ſays an excellent writer, could always purchaſe eaſe, or if honours could make diſtempers keep their diſtance, and force the gout and ſtone to pay reſpect to quality, who would not be covetous, and with reaſon? Who would not be ambitious, if health were at the command of power, or could be reſtored by honour? But alas!

alas! a white ſtaff will not help gouty feet to walk better than a common cane; nor a blue ribband bind up a wound, ſo well as a common fillet: the glitter of gold and of diamonds will but hurt ſore eyes, inſtead of curing them; and an aching head will be no more eaſed by wearing a crown, than a common night cap. *Croeſus* himſelf, when ſick, was a poor creature. Health is the ſoul that animates all the pleaſures of life, and, without it, a man ſtarves at the beſt and greateſt tables, makes faces at the nobleſt and moſt delicate wines, is poor and wretched in the midſt of the greateſt treaſures and fortunes. Without health, youth loſes all its vigour, beauty

beauty all its charms; the ſofteſt muſic grates in our ears; converſation is diſagreeable; palaces are priſons, or of equal confinement; riches are uſeleſs as to enjoyment; honour and attendance are cumberſome, and crowns themſelves a burden *.

Certainly therefore any art, which would inſtruct mortals to ſecure this invaluable bleſſing, muſt be ardently cultivated, and its ſalutary leſſons be received with pleaſure and gratitude. Aſſuredly that wiſdom muſt above all others be ſtyled the moſt illuſtrious and uſeful, which would teach † a man

* *Sir William Temple. Miſcellanies, 3d part.*

† The vaſt number of books profeſſedly written to preſerve the health of all the va-

a man to prolong the years of his life, and ſecure to him the poſſeſſion of health and real enjoyment—Temperance

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rious ranks and profeſſions of men, evinces the ſupreme importance of the ſubject.

On the health of *Princes:*

Ramazzini de *Principum* ſanitate tuendâ.

On the health of the *common people:*

Fortunatus Plempius de *togatorum* valetudine tuenda.

Dr. Tiſſot's Avis au *peuple* ſur leur ſanté.

On the health of the *army:*

Shinivergerus de militantium ſanitate tuendâ.

Sir John Pringle's invaluable book on this ſubject.

On the health of *ſeamen:*

Montaguana de Navigantium ſanitate tuendâ.

Wilkinſon's Tutamen nauticum, or, Seaman's Preſervative.

On the health of *mechanicks:*

Ramazzini de morbis artificum diatribe.

On the health of *ſcholars:*

Dr. Tiſſot's Avis au gens des lettres.

perance is this wiſdom: Sobriety is this happy art. The only ſcience that conducts men to happineſs by moderating their deſires. This it is that gives us the true enjoyment of our exiſtence, and of all the pleaſures of our exiſtence. This it is that invigorates every faculty both of body and mind, and maintains their ſeveral functions in regularity and harmony.

I do not deny but there are inſtances, though I believe them to be very rare, of intemperate perſons attaining extreme longevity; but, this I will peremptorily aſſert, that there never was a perſon who enjoyed a happy old age, which had not temperance for its foundation. The na-

tive ſtrength of a conſtitution, perhaps, for a conſiderable number of years, may baffle and ſurmount every unnatural method to impair and undermine it, and defeat every wicked attempt to deſtroy it. Voluptuouſneſs, riot, drunkenneſs and debauchery, may for a conſiderable time perhaps leave the unhappy wretch health and ſtrength enough to enjoy the brutal pleaſures of them. But, O reader, I beſeech thee, contemplate the cloſe of his life! View the evening of his days! Alas how changed, how fallen * ! Where are thoſe fond hopes

* Hei mihi qualis erat! quantum mutatus ab illo! *Virg.*

hopes of health and happineſs, in which he once exulted? Where are thoſe frantic pleaſures he thought would never be interrupted? Where is that vigour, which he flattered himſelf that he ſhould ever enjoy unbroken and unimpaired? All his former ſyſtem of happineſs hath now evinced itſelf to be inane and viſionary. The paſt follies of an ill-ſpent life have left him no ſtrength to contend with the infirmities of old age. All that fund has long ago been exhauſted. His body is the ſeat of inveterate and complicated diſeaſe. The whole fabric is broken and ruined, and makes every day ſpeedy advances to its final diſſolution. Nothing in

nature can mitigate his pains, no medical ſkill can aſſuage thoſe ſufferings, that are the effect of a long courſe of intemperance. Days and nights, long and tedious days and nights revolve in tardy ſucceſſion and ſhed their woes upon him. He languiſhes under ſlow conſuming pains, which return with greater and greater ſeverity, 'till all the feeble powers of nature are exhauſted.

But what is the ſtate of his mind in this deplorable ſituation? His mind feels more exquiſite torments than his diſeaſed body. It broods over the miſeries of its condition, and condemns itſelf for its wretched infatuation in having voluntarily incurred it.

it. It reviews the paſt ſcenes of guilt and profligacy with horror and remorſe. Nothing diſtracts it ſo much as the reflection that it might have acted otherwiſe. All its enormities, the times and places, when and where, committed, and the aggravations with which they were accompanied, recur to its remembrance. The conſideration is unſpeakably painful to it, that in every vice which it perpetrated, it inſulted the mercy of God, the benevolence of Jeſus, and the faithful remonſtrances of conſcience. Its proſpects into futurity, whoſe great realities are juſt going to open upon it, are alſo full of horror. The thought, that it has nothing to hope, but every

thing to fear, from that eternal ſtate, into which it is now entering, is inexpreſſibly diſtracting. To be conſcious, that the laws of God's moral government make it neceſſary that he ſhould be puniſhed, and that the juſtice of his Maker and Judge, whoſe precepts through life he has flagrantly violated, will inflict upon him dreadful and deſerved puniſhment, this is the deplorable ſituation of his mind. Such is the evening and cloſe of a long life ſpent in debauchery and intemperance, if longevity ſhould be attained in theſe courſes, which very ſeldom happens.

## SECT. III.

EXCESS IN EATING is a vice as univerſally odious as it is prejudicial to our nature. This ſpecies of intemperance is reckoned more pernicious to the health and conſtitution than exceſs in drinking *. By oppreſſing and loading the ſtomach to its utmoſt capacity, and filling it with

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* The following is one of the judicious aphoriſms of HIPPOCRATES: Exceſs in drinking is not ſo injurious as exceſs in eating. *Hippocratis Aphoriſmi*, p. 1244, *Edit. Foeſii, Genevæ*, 1657. To this Aphoriſm CELSUS gives his ſuffrage: Siqua intemperantia ſubeſt, tutior eſt in potione, quam in eſcâ. *Celſus*, p. 23. *Edit. Almeloveen, Amſtel.* 1713.

with a variety * of heterogeneous food, the moſt deplorable conſequences muſt neceſſarily enſue. All the fine veſſels and tubes of the human ſyſtem muſt be choaked and overloaded, all the exquiſite canals which the hand of nature hath formed and diſpoſed in our moſt aſtoniſhing frame, muſt be overburdened and retarded,

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* Multos morbos multa fercula fecerunt.

*Senecæ Epiſt.* 95.

—— Nam variæ res
Ut noceant homini credas, memor illius eſcæ,
Quæ ſimplex olim tibi ſederit. At ſimul aſſis
Miſcueris elixa, ſimul conchylia turdis;
Dulcia ſe in bilem vertent, ſtomachoque tumultum
Lenta feret pituita.

*Horat. Sat. Lib.* 2. *Sat.* 2.

tarded, and the current of the blood be interrupted, move turbid and ſlow through the oppreſſion and violence done to nature. By ſurfeiting, and gluttony, and habitual exceſs in eating, the moſt fatal diſorders muſt of neceſſity be occaſioned, and the human body be ſoon converted into one univerſal infirmary. Nothing is ſo friendly to nature as temperance. Nature delights in frugality and ſimplicity *. By temperance all her powers

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* Accipe nunc victus tenuis quæ quantaque ſecum
Afferat. In primis valeas bene. *Horat.*
Homini cibus utiliſſimus ſimplex. Acervatio ciborum peſtifera, et condimento pernicioſior. *Plinii Nat. Hiſt. Lib.* xi. Cap. 53, p. 557. *Edit. Francof.* 1608.

powers are preſerved in harmony and concord. Temperance is conducive both to health of body and ſoundneſs of mind †. No true rational ſubſtantial enjoyment without it. The wiſe Maker of our frame hath herein connected our well-being with our duty. Nature's genuine wants are few: and theſe wants are ſatisfied with a few things. If we lived but according to nature, and made her genuine dictates and calls the rule and ſtandard of our eating and drinking, one third of thoſe diſeaſes and evils, which now infeſt human life, would hardly be known. All exceſs is a violence

† Mens ſana in corpore ſano. *Juvenal.*

violence offered to nature, contrary to her laws, ſubverſive of that wiſe conſtitution which the wiſdom of our Creator hath eſtabliſhed, and conſequently whatever does violence to nature, weakens, debilitates, and greatly injures and diſorders nature *. Nothing does this ſo effectually and deplorably as gluttony and habitual exceſs in eating. This, inſtead of ſtrengthening nature, renders her relaxed and languid, inſtead of exhilarating

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* Poſcis opem nervis, corpuſque fidele ſenectæ :
Eſto; age. Sed grandes patinæ, tucetaque craſſa,
Annuere his ſuperos vetuêre, Jovemque morantur. *Perſius*, *Sat.* ii. *ver.* 41.

rating the ſpirits, depreſſes and ſtuns them, inſtead of nerving the ſyſtem with additional firmneſs and robuſtneſs, neceſſarily pollutes and poiſons all the humours and juices of the body *, and is almoſt ſure to bring on either gouts, or dropſies, palſies, or apoplexies. Nature languiſhes under a load of intemperance, ſhe painfully tells us whenever we tranſgreſs

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* Qui autem multiplici cibo alitur, diverſas patitur qualitates ex diverſitate ſuccorum: nec concordant humores ex materiæ varietate naſcentes, nec efficiunt liquidum purumve ſanguinem, in quem jecoris miniſterio vertuntur; et in venas cum tumultu ſuo tranſeunt, hinc morborum ſcaturigo, qui ex repugnantium ſibi humorum diſcordiâ naſcuntur. *Macrobii Saturnal. Lib.* 7. p. 414. *Edit. Lond.* 1694.

greſs thoſe juſt bounds which ſhe hath preſcribed. Every man in his own conſtitution carries a juſt ſtandard of temperance or intemperance. None can exceed the limits of nature without being faithfully informed of it. But when this friendly voice is not obeyed, when it is contemptuouſly inſulted, and its wholeſome admonitions ſtifled, a door is then opened for every violence that can be put upon nature, and for all the fatal conſequences too which are ſure to follow ſuch violence.

What miſerable folly is it to pamper a frail body, which all the temperance and regularity we can exerciſe, can hardly preſerve in health

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and enjoyment for a few years. That Being, who hath ſo fearfully and wonderfully formed us, hath enjoined upon every one of us ſobriety and temperance as one of the firſt great laws of our exiſtence, and he knew that on this the health and preſervation of ſuch an organized ſyſtem as he gave us, totally depended. They therefore who are guilty of exceſs, violate one of the firſt laws of their being, and ſin againſt God by cutting the thread of that life which their wiſe Maker ordained to be preſerved and kept happy, ſolely by temperance. The ſtomach was never deſigned to be a repoſitory of all that diſcordant

diſcordant variety * which a luxurious and depraved appetite can crave;

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* What ſhall we ſay of that ſtudied, laboured, refined extravagance at the tables of the rich, where the culinary arts are puſhed to that exceſs, that luxury is become falſe to itſelf, and things are valued, not as they are good and agreeable to the natural and undebauched appetite; but high, inflammatory, rare, out of ſeaſon, and coſtly; where, though variety is aimed at, every thing has the ſame taſte, and nothing its own. I am ſorry and aſhamed, that men profeſſing luxury ſhould underſtand it ſo little, as to think it lies in the diſh or the ſauce or multitude of either; or that urging beyond natural ſatiety can afford any real enjoyment. But this they do by all the reſearches of culinary and medical art, introducing all the foreign aids to luxury, every ſtimulating provocative that can be found in acids, ſalts, fiery ſpices, and eſſences of all kinds, to rouſe their nerves to a

crave; I might rather ſay, to be a putrid ſepulchre full of all impurity and horror, the principles of ſo many hetero-

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little feeling; not knowing the more they are chafed and irritated the more callous they ſtill grow; and the ſame things muſt now be more frequently repeated, increaſed in quantity, and exalted in quality, 'till they know not where to ſtop, and every meal they make ſerves only to overload and oppreſs the ſtomach, to foul and inflame the blood, obſtruct and choak all the capillary channels, bring on a hectic fever of irritation, that though it raiſe the ſpirits for the evening, leaves behind it all the horrid ſenſations of inanition and crapula the next morning; and but that nature is ſo kind as to ſtop them in their career with a painful fit of gout or ſome other illneſs, in which ſhe gets a little reſpite, they would ſoon be at the end of their courſe. *Dr.* CADOGAN's *Diſſertation on the Gout*, p. 48, 49.

heterogeneous things, as have been ſwallowed, fermenting, and filling the exquiſite ſtructure of the human frame with a troop of diſeaſes and evils. What an unnatural rebellion is this againſt the wiſe and good conſtitution of nature: what a dreadful ſtate of mind muſt that be, a miſerable ſtate in which thouſands of wretched and contemptible creatures now are, to be ranſacking nature for delicacies *, plundering earth, ſea,



* Interea guſtus elementa per omnia quærunt,
Nunquam animo pretiis obſtantibus: interius ſi
Attendas, magis illa juvant quæ pluris emuntur. *Juvenal. Sat.* xi. *ver.* 14.

ſkies to furniſh them with the miſerable means of gratifying appetite, ſtudying, from day to day, what they ſhall eat, what they ſhall contrive to diverſify their meals, with the ravenouſneſs of a beaſt devouring every thing their imagination can form or their wealth purchaſe, whoſe God is their belly, and whoſe glory is their ſhame, knowing no pleaſure, and deſirous of knowing none, but what ariſes from ſenſual indulgences and the loweſt voluptuouſneſs and epicuriſm, drawing around it all the delicacies this miſcellaneous world comprizeth, living like the rich man in the goſpel, and dying too in the manner he did, who was cloathed in purple

purple and fine linen, and fared ſumptuouſly every day. Bleſſed God! what is the *happineſs* of ſuch a life? I will ſay nothing of its atrocious guilt. Where is the happineſs of foreſtalling hunger, anticipating appetite, ſatisfying nature before ſhe craves, loading her with an oppreſſive weight which ſhe ſupports with great pain and difficulty, and throwing down a miſcellany of diſcordant food, collected at vaſt expence from the beaſts of the field, the fiſh of the ſea, the inhabitants of the ſky, and the fruits of the earth. Where is the bleſſedneſs of ſuch a life!

What is the conſequence of ſuch exceſs and intemperance, of ſuch a

ſhameful and fooliſh deviation from the path of reaſon and nature. In what ſtate are the minds and underſtandings of theſe ſenſualiſts and epicures. They are deſpicable and contemptible to the loweſt degree ‡. Their reaſon lies buried under an incumbent load of ſurfeiting and gluttony, their underſtanding is totally

‡ On my arrival in *Sicily*, ſays *Plato*, that life, vulgarly pronounced happy, which was a perpetual round of *Italian* and *Syracuſan* luxury, was by no means agreeable to me—to eat to ſatiety twice in one day—never to ſleep alone—*This* is a *way of life* in which no perſon will ever become *wiſe*. Ελθοντα δε με, ὁ ταυτη λεγομενος αυ βιος ευδαιμων, Ιταλιωτικων τε και Συρακουσιων τραπεζων πληρης, ουδαμη ουδαμως ηρεσε. *Platonis Epiſtolæ*, p. 712. *Edit. Ficini*, 1590.

tally eclipſed by the dark groſs ſhadow of intervening ſenſe, and all their mental and intellectual powers are miſerably weak and paltry ‖. To expreſs myſelf in ſcriptural language, all theſe epicures and voluptuaries are brutiſh in knowledge, and have not the underſtanding of a man. How ſhould it be otherwiſe? Where is there room for reaſon to exert herſelf, when nature is loaded with ex-



‖ Animus incorruptus, æternus, rector humani generis, agit atque habet cuncta, neque ipſe habetur. Quo magis pravitas eorum admiranda eſt, qui, dediti corporis gaudiis, per luxum atque ignaviam ætatem agunt; cæterum ingenium, quo neque melius, neque amplius aliud in naturâ mortalium eſt, incultu atque ſocordia torpeſcere ſinunt. *Salluſt. Bellum Jugurth.* p. 173. *Edit. Var.* 1690.

ceſs ‡ ? what place is there for underſtanding and good ſenſe in a mind which has no perceptions but thoſe of the groſſeſt indulgence, and no other ſenſibilities but what the acts and effects of indulgence neceſſarily occaſion.

And as the mind of the epicure, who is habitually overcharged with ſurfeiting and luxury, is in this deſpicable ſtate with regard to its underſtanding, ſo the body moſt miſerably ſuffers. Exceſs in eating, as hath been obſerved, fills the body with the

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‡ Τους γαρ Βοιωτους ἡμας οι Αττικοι και παχεις και αναισθητους και ηλιθιους, μαλιστα δια τας αδηφαγιας προσηγορευον. *Plutarch de uſu carnium. Tom.* iii. p. 1832. *Edit. Gr. Steph.*

the ſeeds of the moſt fatal diſtempers. By overloading nature they incapacitate her for performing her regular functions with facility and efficacy. The weight of exceſs ſoon breaks the ſtrings of this exquiſite inſtrument, the human frame. All is diſcord. The temple of God in ruins. The body languiſhes while appetite not infrequently rages. The body becomes a grave full of all putrefaction and uncleanneſs. And a gout, a palſy, an aſthma, a dropſy, or an apoplexy, finiſh what exceſs began.

## SECT. IV.

THERE is no vice carries a greater ſhame and odium in it than *Drunkenneſs*. There is no ſpectacle we behold with greater averſion and contempt. It ſinks a man infinitely below the beaſts that periſh. The brutes are guilty of no exceſs—this is the prerogative of man. This ſhameful vice throws the mind into univerſal confuſion and uproar—lays the underſtanding and reaſon in ſad and deplorable ruins—effaces every thing that can be called the image of God—extinguiſhes reaſon and inflames the paſſions—dethrones the judgment and exalts our worſt deſires into its place. This world has

has not in it a more contemptible ſight than a rational creature in this condition. A famous republic of old uſed to make their ſlaves drunk, and expoſe them in that condition to their children, that by ſeeing their ridiculous actions, hearing their ridiculous expreſſions, and beholding that deplorable alienation of reaſon which this vice occaſions, they might be effectually deterred from it. They thought, ſays an uſeful writer ‡, that were they to apply wholly to the *reaſon* of their youths, it might prove to little purpoſe, as the force of the arguments, which

‡ Dr. *Bolton.*

which they now employed, might not be ſufficiently apprehended, or the impreſſion might be ſoon effaced: but when they made them frequently eye witneſſes of all the madneſs and abſurdities, and at length of the perfect ſenſeleſſneſs which the immoderate draught occaſioned, the idea of the *vile change* would be ſo fixed in the minds of its beholders, as to render them utterly averſe from its cauſe.

And may we not juſtly conclude it to be from hence, that the *offspring* of the perſons who are accuſtomed thus to diſguiſe themſelves, often prove remarkably ſober. They avoid in their *riper* years their parent's crime,

crime, from that deteſtation of it which they contracted in their *earlier*. As to moſt other vices, their debaſing circumſtances are not fully known to us, 'till we have attained a maturity of age, nor can be then, 'till they have been duly attended to: but in our very childhood, at our firſt beholding the effects of drunkenneſs, we are ſtricken with aſtoniſhment, that a rational being ſhould be thus changed—ſhould be induced to make himſelf ſuch an object of ſcorn and contempt. And indeed we muſt hold the man in the utmoſt contempt, whom we hear and ſee in his progreſs to exceſs; at firſt, teazing you with his contentiouſneſs and impertinence

—miſtaking your meaning and hardly knowing his own—then, faltering in his ſpeech—unable to get through an entire ſentence—his hands trembling—his eyes ſwimming—his legs too feeble to ſupport him; 'till at length you only know the human creature by his ſhape.

I cannot but add, that were a perſon of ſenſe to have a juſt notion of all the ſilly things he ſays or does, of the wretched appearance he makes in a drunken fit, he could not want a more powerful argument againſt repeating the crime.

But as none of us are inclined to think ill of ourſelves, we none of us will know how far our vices expoſe us:

us: we allow them excuſes which they meet not with from any but ourſelves.

This is the caſe of all: it is particularly ſo with drunkards: many of whom their ſhame would undoubtedly reform, could they be brought to conceive how much they do of which to be aſhamed.

Nor is it improbable, that it is this very conſideration, how much drunkenneſs contributes to make a man the contempt of his wife, his children, his ſervants, of all ſober ſpectators, which hath proved the cauſe that it hath never been the reigning vice of any people poſſeſſed of refinement of manners. Nay, Drunkenneſs

kenneſs has only prevailed among the ſavage and uncivilized, among thoſe of ruder underſtandings and leſs delicacy of ſentiment. Crimes, as there are in all men, there muſt be in all nations; but the more civilized have perceived drunkenneſs to be ſuch an offence againſt common decency, ſuch a proſtitution of one's ſelf to the ridicule and ſcoffs of the meaneſt, that, in whatever elſe they might tranſgreſs, they would not do it in this particular; but leave a vice of ſuch a degrading nature to the wild and uncultivated—to the ſtupid and undiſtinguiſhing part of mankind—to thoſe, who had no notion of propriety of character and decency of conduct.

conduct. How late this vice became the reproach of our countrymen we find in *Camden*'s Annals. Under the year 1581 he has this obſervation: "The *Engliſh*, who hitherto had, of all the northern nations, ſhewn themſelves the leaſt addicted to immoderate drinking, and been commended for their ſobriety, firſt learned, in theſe wars in the *Netherlands*, to ſwallow a large quantity of intoxicating liquor, and to deſtroy their own health by drinking that of others."

Some trace of our antient regard to ſobriety we ſeem ſtill to retain in our uſe of the term *Sot*, which carries with it as great reproach

among us, as οινοβαρης did among the Greeks.

There is a ſhort ſtory in *Rereſby*'s Memoirs, very proper to be mentioned under this head.

" The Lord Chancellor *(Jefferies)* had now like to have died of a fit of the ſtone, which he virtuouſly brought upon himſelf, by a furious debauch of wine at Mr. *Alderman Duncomb*'s: where he, the Lord Treaſurer, and others, drank themſelves into that height of phrenzy, that among friends it was whiſpered, They had ſtripped into their ſhirts; and that, had not an accident prevented them, they had got upon a ſign-poſt to drink the King's health: which was the

ſubject

ſubject of much deriſion, to ſay no worſe *."

There is hardly any vice which entails more complicated miſeries upon the unhappy wretch that is a ſlave to it than drunkenneſs. It gradually undermines the ſtrength and vigour both of body and mind. To adopt a ſcriptural metaphor, let the *mountain* of the human frame *ſtand* ever ſo lofty and *ſtrong*, it will at laſt ſoften it down and waſh it into its original clay. We every day ſee the moſt deplorable effects of this moſt ſhameful and deteſtable vice in the ruined



* See Dean *Bolton*'s Tracts on the Choice of Company, &c.

health, conſtitution and fortune of vaſt numbers of our fellow creatures. How many ingenious and induſtrious perſons has this rendered uſeleſs and worthleſs! How many happy families doth this daily reduce to indigence and beggary! How many innocent ſufferers doth it involve in its deplorable conſequences! How many have I known who began life creditably and reputably, with a baſis, on which through induſtry and virtue, to rear the ſtructure of an ample fortune, by contracting theſe fatal and curſed habits have ruined themſelves and their families for ever! For of all vices, there is none ſo incurable as this, when it is once contracted.

Other

Other vices leave us with age: this fixes its roots deeper, and acquires ſtrength and firmneſs with revolving years. It kindles an infernal ſpark which is abſolutely inextinguiſhable.

Beſides, Drunkenneſs is an inlet to all wickedneſs. For when a man has no reaſon to direct him, he is prepared for any enormity. It gives every ſpecies of temptation power over us, by diſqualifying us for conſideration; and by extinguiſhing in us all regard to the motives of prudence and caution.

It ſtimulates us to follow the raſheſt advice of our companions, becauſe not allowing us to reaſon upon it, and incapacitating us for ſelf-govern-

ment, it of courſe, abandons us to the guidance of thoſe with whom we are moſt pleaſed, of thoſe, who give into all our exceſſes.

It certainly lays us open to the greateſt crimes; becauſe when we are thoroughly heated by the inebriating draught, we then are enamoured with what is daring and extravagant * —we then aſpire to bold and deſperate undertakings, and that, which is moſt licentious, then carries with it the appearance of a great and glorious enterprize, adapted to a courageous

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* Nox, et Amor, Vinumque nihil moderabile ſuadent;
Illa pudore vacat, Liber Amorque metu.
*Ovidii Amor. Lib.* i. *Eleg.* 6. *ver.* 59.

geous and intrepid mind. Hence rapes, adulteries, murders ‡, acts of the laſt inhumanity and barbarity have been perpetrated—*actions*, for which if the very thoughts of them could have entered their minds in their ſober moments they would juſtly have abhorred themſelves ||. *Alexander the Great*, at the inſtigation of a drunken harlot, iſſued from his cups with torches, and burnt *Perſepolis*, the Metropolis of the Perſian empire,



‡ Crebræ, ut inter vinolentos, rixæ, raro conviciis, ſæpius cæde et vulneribus tranſiguntur. *Tacitus de moribus Germanorum*, C. xxii. p. 395. *Edit. Dublin.*

|| See Dean *Bolton*'s Tracts.

one of the moſt ſtately and magnificent cities in the whole world §.

The moſt fatal miſchief, from which one branch of the medical profeſſion derives its principal ſupport, very frequently reſults from a ſtate of intoxication. Young perſons, when inflamed with wine, heſitate not to throw themſelves, in this ſtate of inebriety, into the arms of the very loweſt claſs of proſtitutes, with whom this great metropolis ſwarms in the midnight hours—creatures, covered with filth, ITCH, and rags,

§ *Plutarchi Vita Alex. Vol.* v. p. 54, 55. *Edit. Bryani.*

rags, putrid * with DISEASE, and devoured with VERMIN †, whom in their ſenſes and ſober hours they would have regarded with the utmoſt deteſtation and horror.

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* The ſtate of their carcaſes is thus ſtrongly repreſented by one of our Satiriſts:

Full of corrupted and corrupting holes,
They pox the devils when they fetch their ſouls. *Oldham.*

† Uno ſaltem, proculdubio, ex hiſce malis, binis fortaſſe, aliquando ſimul omnibus, nempe, ſcabie, morbo venereo, atque pediculis, inquinabitur iſte miſer, qui, vel ſaucius vino, vel libidine percitus, hæc proſtibula, ex plebe infimâ, infauſto ſuo corpore fovet. Hanc autem obſervationem ideo latinitate donavi, ut alicujus virginis, quæ forſitan hæc legat, caſtis parcerem auribus. *Edward Harwood.*

## SECT. V.

IT hath been a diſpute whether intemperance or the ſword have ſhortened moſt lives. This I muſt freely own is no difficulty with me, being perſuaded that by far the greater part of mankind live contrary to the intention of nature, and conſequently, he who counteracts the laws of his being, either greatly weakens or cuts the thread of his life. Above one half of the diſeaſes and diſtempers, with which we are infeſted, would be entirely prevented and indeed be unknown, were men to conform to the rules of their nature.

How

How many thouſands and myriads hath the immoderate uſe of *ſpirituous liquors* in all populous towns and cities deſtroyed, ſince the firſt invention of this ſlow but moſt pernicious poiſon. How many conſtitutions hath it enfeebled, enervated, exhauſted, entirely burnt and broken down, before they have attained half their days. Thouſands, who would probably have lived to an advanced and happy old age, had they abſtained from this fatal poiſon, or lived in countries, where it had never penetrated. For, Reader, be not ignorant of this great truth, That the term of no man's life is fixed by an irreverſible fatality. It is not God who hath ſhortened the days

days of particular men. It is man who abridges his own life *, cuts its thread contrary to the benevolent intention

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* It is by no means ſtrictly proper, ſays my worthy and ingenious friend Dr. PRICE, to conſider our diſeaſes as the original intention of nature. They are, without doubt, in general, our own creation. Were there a country, where the inhabitants led lives entirely natural and virtuous, few of them would die without meaſuring out the whole period of preſent exiſtence allotted them; pain and diſtempers would be unknown among them; and the diſmiſſion of death would come upon them like a ſleep, in conſequence of no other cauſe than gradual and unavoidable decay—Let us then, ſays this great and good philoſopher, inſtead of charging our Maker with our miſeries, learn more to accuſe and reproach *ourſelves*. Dr. PRICE's *Obſervations on reverſionary Payments, p.* 354. *2d Edit.* 1772.

tention of God and nature, and by intemperance reduces it to much narrower limits than his Maker deſigned it ſhould have been *. Man abuſes God's bounty and goodneſs to him, perverts his favours, and makes thoſe very things, which his divine benevolence deſigned ſhould be the comforts of life, the inſtruments of his own deſtruction.

But

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* See ſome excellent Letters which paſſed between *Beverovicius* and his friends on this ſubject in a very valuable little book, entitled, *De vitæ Termino*, fatali, an mobili. *Dordr.* 1634. *Beverovicius* was educated a phyſician, but heſitated about the practice of his profeſſion 'till he ſhould be convinced whether the particular period of every man's life was unalterably predetermined by the Divine decree.

But nothing can be added on this ſubject to what the late worthy and benevolent Dr. *Stephen Hales* hath written in a ſmall Treatiſe, entitled, *A friendly admonition to the drinkers of Gin, Brandy, and other diſtilled ſpirituous liquors.* The Reader, who hath not ſeen this uſeful little Tract, will be pleaſed with the following extract, for the length of which I ſhall make no apology.

Man, not contented with the liquors, which his bountiful Creator, intending for his comfort, has wiſely tempered with ſuch a due proportion of ſtrength as would, if taken in moderation, make his heart glad, has unhappily found means to extract from

from what God provided for his refreſhment, a moſt intoxicating and baneful Spirit, to which, in a great meaſure, is owing the remarkable increaſe of Drunkenneſs of late years: which vice reigns to an enormous degree among the habitual drinkers of Gin, Brandy, and other diſtilled liquors; which are found to be moſt pernicious and deſtructive. For at the ſame time that they coagulate and thicken the blood, they alſo contract and narrow the blood-veſſels; which has, in fact, been found to be true by Experiments I have purpoſely made with Brandy on the Blood and Blood-veſſels of Animals.

Whence

Whence we may evidently ſee the reaſon, why thoſe liquors do ſo frequently cauſe thoſe obſtructions and ſtopages in the liver; which occaſion the Jaundice, Dropſy, and many other fatal diſeaſes. It is in like manner alſo that they deſtroy and burn up the Lungs. Hence alſo it is, that by frequently contracting and ſhrivelling, and then ſoon after relaxing, they weaken and wear out the ſubſtance and coats of the ſtomach, on which they more immediately prey, every time they are drunk. Hence likewiſe it is, that theſe ſpirituous liquors rarely fail to deſtroy the Appetite and Digeſtion of thoſe who habituate themſelves to them:

for by drying up and ſpoiling the nerves, they make them inſenſible; they deſtroy alſo many of the very fine Blood-veſſels, eſpecially where their fibres are moſt tender, as in the Brain; by which means the Memory and intellectual Faculties are ruined: Nay, by thus inflaming the Blood, and diſordering the Blood-veſſels and Nerves, they vitiate and deprave the Natural Temper.

When firſt drank, they ſeem to comfort the ſtomach, by contracting its too relaxed and flabby fibres, and alſo to warm the blood: but as the warmth which they give, on mixing with the blood, ſoon goes off, as it is in fact found to do, when we mix

Brandy with blood; ſo alſo the ſpirituous part of theſe liquors being ſoon diſſolved, and ſoaking into the watery humours of the body, it can no longer contract and warm the ſubſtance and coats of the ſtomach and other parts; which therefore as ſoon relaxing, the unhappy perſons are thereby, in a little time, reduced to a cold, languid, and diſpirited ſtate of mind, which gives them ſo much uneaſineſs, that they are impatient to get out of it by freſh ſupplies of the ſame deadly liquor; which, inſtead of curing, increaſes their diſeaſe more and more. Hence it is, that their ſoul fainting within them, theſe unhappy wretches are ever thirſting

after it, and with the horſe-leach cry, Give, give; but alas! never are, nor can be ſatisfied. For theſe ſtrong liquors, though called ſpirituous, are ſo far from refreſhing and recruiting the ſpirits, that on the contrary, they do, in reality, depreſs and ſink them; and extinguiſh the natural warmth of the blood to ſuch a degree, that, as Phyſicians have obſerved, their Preſcriptions, or Medicines, are found to have little or no effect, towards reſtoring theſe unhappy perſons, when ſick, to their health.

All ſpirituous Liquors ſoon intoxicate and fuddle; which intoxication when it goes off, leaves them faint and languiſhing. Nay farther, as

they, when immediately put into the veins of an animal, will cauſe death; ſo when drank in a large quantity at once, they coagulate and thicken the blood to ſuch a degree as to kill inſtantly; of which there are many inſtances. And though they are not drank in ſuch quantities as to kill inſtantly, yet are they, if daily uſed, beſides many other diſeaſes, apt to breed Polypuſes or fleſhy ſubſtances in the Heart, by thickening the blood there; which Polypuſes, as they grow larger and larger, do, by hindering and retarding the motion of the blood through the heart, thereby further contribute to the faintneſs and diſpiritedneſs of thoſe unhappy perſons;

perſons; and at length, by totally ſtopping the courſe of the Blood, do as effectually kill, as if a dart had been ſtruck through their Liver.

Theſe diſtilled liquors, which, by reaſon of their great ſtrength, are found to be ſo deſtructive to our bodies, are obſerved by Chymiſts, to be all of them compoſed and to conſiſt of Water, a Spirit, and an acid Oil. They find alſo, upon the niceſt ſcrutiny and enquiry, that all diſtilled fermented Spirits are the ſame; whether diſtilled from the fermented juice of grapes, as is done in France and ſome other countries, or from corn, grain, or other fermented fruits.

Of this truth any one may eaſily be convinced, by putting ſmall pieces of raw fleſh, as I have done, into any diſtilled ſpirituous liquors whatſoever, whether Brandy alone, or any Compoſitions mixed with it, ſuch as Orange-brandy, Ratafia, Cinnamon-water, Citron-water, Plague, or Surfeit-water; for it has been found by repeated trials, that they do all harden any raw fleſh that has lain in them for ſome time. A plain and obvious proof, that ſince they *all* have the ſame effect on fleſh, the ſpirit of them *all* is the ſame; which is agreeable to what the Chymiſts find in all the imaginable trials and attempts which they have made to diſcover if there were any ſenſible dif-

difference in any of them. And accordingly, the pernicious effects of *all* theſe diſtilled ſpirituous liquors upon human bodies, are found to be the ſame. For it is well known, that multitudes, in and near Sea-port towns, are as effectually deſtroyed by the habitual drinking of French Brandies, as are thoſe who habituate themſelves to drink other diſtilled ſpirituous liquors. And the ſame holds true of Rum, which deſtroys ſuch multitudes in America, as even in a manner to depopulate whole countries of the native Indians, who buy it of the neighbouring Chriſtian planters. Yet notwithſtanding this, it is common to hear men plead in behalf

of Rum, as a very wholeſome liquor; being ready to catch at any ſlight argument in favour of what they love, though at the manifeſt hazard of what is moſt valuable and dear to them, viz. their health and lives. They flatter themſelves that Rum is very wholeſome, becauſe they have heard, That if raw fleſh be put into it, it will preſerve it in a plump, freſh, ſupple, and ſoft ſtate; whereas Brandy hardens it: and ſo does Rum too, when it has continued in it for ſome time; but ſooner or later, in proportion to the ſtrength of the Rum. And this holds true of all other diſtilled ſpirituous liquors. Some may indeed be more palatable than

than others; but they are all in a manner equally pernicious and dangerous, that are of an equal ſtrength: And thoſe moſt deſtructive and deadly, which are the ſtrongeſt; that is, which have moſt ſpirit in them. Which ſpirit being of a very harſh, fiery, and acrimonious nature, as it is found to ſeize on and harden raw fleſh put in it; ſo does it greatly injure the Stomach, Bowels, Liver, and all other parts of human bodies, eſpecially the Nerves; for theſe being the immediate and principal inſtruments of life and action, hence it is, that it ſo remarkably enfeebles the habitual drinkers of it; and alſo de-

praves

praves the memory, cauſes a decay in the underſtanding, by hardening and ſpoiling the ſubſtance of the Brain, which is the Seat of life. Now this is an inconvenience which the great drinkers of Punch often find, as well as the Dram drinkers.

But notwithſtanding men daily experience, both in themſelves and others, the deſtructive effects of theſe liquors; though they yearly ſee, as in a peſtilence, a thouſand fall at their ſide, and ten thouſand at their right hand, yet will they not be warned, ſo as to avoid them. There is ſuch a predominant bewitching of naughtineſs in theſe fiery liquors, as ſtrongly

ſtrongly and impetuouſly * carries men on to their certain deſtruction, in ſpite of the contrary natural ſtrong deſire they have to live long and ſee good days; ſo effectually does this inſatiable wandering of concupiſcence after this poiſon, undermine the ſimple,

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* Says Dr. BUCHAN in his *Domeſtic Medicine:* "There is hardly any crime that the Drunkard will not perpetrate for the love of liquor. We have known mothers ſell their childrens clothes, the food that they ſhould have eaten, and afterwards the children themſelves, in order to purchaſe the accurſed draught. p. 106. *3d Edit.*" The following is a fact: A poor drunken woman a few weeks ago, *June* 1774, ſold her daughter, a beautiful child of fourteen years of age, to the Abbeſs of a certain grand Brothel, for two Guineas.

ple, as the wiſe man obſerves, *Wiſdom* iv. 12. It is the peculiar misfortune of theſe unhappy wretches, that they ſeldom have ſo much as a heart to be ſet free. Now when a man's will and affections are thus depraved, and he is delighted with this worſt of ſlavery, there are little hopes of him. To recover him from this condition, he muſt be, as it were, forced into his liberty, and reſcued, in ſome meaſure, from his own inordinate deſires; he muſt be dealt with like a madman, and be bound down to keep him from deſtroying himſelf.

We find the ſtrong and almoſt invincible propenſity of habitual ſinners,

ners, to continue on in their evil courſes, emphatically expreſſed in Scripture, Can the Æthiopian change his ſkin, ſays God to the rebellious Iſraelites, or the leopard his ſpots: then may ye alſo do good that are accuſtomed to do evil. Jer. xiii. 23. Which melancholy truth may with greater certainty be ſaid of the unhappy habitual drinkers of Gin, Brandy, and the like diſtilled ſpirituous liquors, than of thoſe who labour under any other vices whatſoever; for how rarely do we ſee any of theſe unhappy perſons reclaimed? They are abſolutely deaf to all admonition, neither will they hear the voice of the charmer, charm he ever

ſo

ſo wiſely. No conſiderations whatſoever, neither of this world nor the next, have any weight with them: they will not only forego all that is moſt deſirable here, but endure the utmoſt miſeries in life for the ſake of it. How many doth this vice reduce to ſuffer the hardſhips of the extremeſt poverty, not only by waſting their ſubſtance by a continual drain to ſatisfy a falſe vitiated appetite; but alſo by ſo enfeebling and diſabling them, that they have neither will nor power to labour for an honeſt livelihood. Which is a principal reaſon of the great increaſe of the poor in this nation; as alſo of much the greater number of robberies that have been

been committed of late years, than were in former ages. And as to the health of theſe miſerable people, the moſt deſirable bleſſing in life, becauſe the foundation of all other enjoyments, that is greatly depraved and ſottiſhly given up in exchange for a falſe unnatural ſenſation of it, which each freſh dram ſeems to give for the preſent; while it is, at the ſame time, really undermining and deſtroying their natural conſtitutions. Nay, ſo bewitching is this infatuation, that though they cannot, moſt of them, but be ſenſible, that they are manifeſtly ſhortening their days, and juſt plunging themſelves into their graves, yet they will not refrain.

This

This an eminent Phyſician was ſo ſenſible of, from his own experience, that he ſaid, "When men had got a habit of it, they would go on, though they ſaw hell-fire burning before them." Hence we ſee what little hope there is of reclaiming, by any arguments of reaſon and religion, theſe miſerable wretches, who are infatuated and enſlaved. In ſuch unhappy caſes, when prudence and ſenſe of duty bear no force, the authority of government, and the power and juſt execution of ſalutary laws, muſt impoſe neceſſary reſtraints, and put the poiſon out of reach, by making it too dear to be purchaſed.

Men

Men ought to be extremely cautious how, on any pretence whatſoever, they indulge the beginnings of ſo pernicious a cuſtom: but if they are unhappily entangled in it, I have heard Phyſicians ſay, that BATH waters drank on the ſpot, or when that cannot be done with convenience, then a courſe of warm bitters, will reſtore ſuch to their health, provided nature be not too far worn out. So that theſe unhappy perſons have great encouragement to hope for a recovery, would they but uſe the proper means: And could they but ſo far get the maſtery of their greateſt Enemy, that is, Themſelves, as reſolutely to forbear the indulging

in what they cannot but be conſcious is certain poiſon to them. And ſure, the ſtrong deſire that all men have to enjoy health and length of days, together with the powerful arguments of religion, ſhould be ſufficient inducements to prevail with rational creatures to abſtain from what is ſo deſtructive of their healths, and inſtantly to apply for a cure.

Would to God, that at leaſt thoſe, who have not as yet engaged in theſe unhappy courſes, might thereby be effectually deterred from ſuch deſtructive ways, which it is moſt eaſy at firſt to avoid, but very difficult to refrain from, to thoſe, who are once habituated to ſuch liquors.

But

But alas the infection is ſpread ſo far and wide, that if it continues its deſtructive conqueſts in the ſame manner, and to the ſame degree, that we have unhappily lived to ſee it advance within theſe twenty or thirty years, it muſt needs, in a few generations, infect the whole kingdom with its baneful influence. For it makes its way into the world as a friend to mankind, and inſinuates itſelf under the diſguiſe of grateful flavours; and under the notion of helping digeſtion, comforting the ſpirits, and chearing the heart, it produces the direct contrary effects. And though theſe deceitful *Hydras* are found, by daily experience, to de-

ſtroy multitudes, yet are they received and entertained with ſo general applauſe, that they boldly lift up their invenomed heads in every ſtreet, to ſuch a degree, as looks, as if it were the buſineſs of a conſiderable part of mankind to deſtroy the reſt. And though thouſands and ten thouſands periſh yearly thereby, yet no man layeth it to heart, excepting the heads of the poor wild Indians in New England, Carolina, and other parts of North America, who being ſenſible of the great deſtruction made among them by diſtilled ſpirituous liquors, have frequently and earneſtly deſired, that no ſuch liquors might be ſold to their people; which, as they have

made great havock among them, ſo it is obſerved they do the ſame among thoſe Chriſtians, who both taught them that beaſtly and deſtructive vice, and are continually furniſhing them with materials to continue in it. And what more juſt and reaſonable, than that thoſe, who reach forth the invenomed cup to others, ſhould themſelves periſh by it.

It is matter of wonder, that an univerſal indignation is not raiſed againſt ſo deſtructive a peſt: for how is it poſſible for men that have any ſenſe of humanity, any bowels of pity, but eſpecially for thoſe who profeſs themſelves to be Chriſtians, to ſtand by and ſee unconcerned ſo devouring

a fire rage among their fellow-creatures, without exerting their utmoſt efforts to extinguiſh it? It is ſure the duty of every man to ſet to his helping hand, and oppoſe it to the utmoſt: but more eſpecially of thoſe, who have it in their power to keep up the fences againſt the encroachments of this terrible deſtroyer. For of all the miſeries and plagues that unhappy man has been incident to, none was ever ſo effectually deſtructive as this; not even thoſe three ſore judgments, of war, peſtilence, or famine; which, after having raged for ſome time, ceaſe. But this evil ſpirit is an unrelenting, mercileſs enemy, that

that threatens deſtruction from generation to generation.

Nay, the unhappy influence of theſe liquors reaches much farther than to the deſtruction of thoſe only who indulge themſelves in the uſe of them, even to their poſterity, to the children that are yet unborn. Of this we have too frequent inſtances, where the unhappy mothers habituate themſelves to theſe diſtilled liquors, whoſe children, when firſt born, are often either of a diminutive, pigmy ſize; or look withered and old, when they have not as yet, alas! attained to the evening of the firſt day. How many more inſtances are there of children, who, though born with good conſti-

tutions, have unluckily ſucked in the deadly ſpirituous poiſon with their nurſe's milk? Nay, how many other children are effectually deſtroyed through the indiſcretion of their parents, by accuſtoming them, in their younger years, to drink of theſe deſtructive and pernicious liquors.

For then the threads of life, which will be drawn out, muſt in the courſe of nature be very ſlender, when the proper nouriſhment of either unborn, or born children, is hardened and ſcorched up by ſuch fiery and pernicious liquors. Whence it is evident, that in proportion, as the contagion ſpreads farther and farther among mankind, ſo muſt the breed of the human

human ſpecies, without extraordinary interpoſals of Providence, be proportionably more and more depraved; and will accordingly degenerate more and more, from the manly and robuſt conſtitution of preceding generations. And yet, has not this calamity made a ſurpriſing advance within twenty or thirty years! and is it not daily ſpreading far and wide, both at home, and in our colonies abroad! What muſt be the end thereof (avert it, good God!) but the final ruin of this great and trading nation. But to ſpeak with regard to the lives of private perſons only, as ſobriety and temperance are the beſt means we can poſſibly make uſe of, in order to preſerve

ſerve our health and ſtrength; ſo Drunkenneſs and exceſs are the moſt likely to deſtroy them, and the ſureſt way to make a man's days few and evil upon earth. For by intemperance, the body is overcharged with redundant and ſuperfluous humours, whereby the natural heat is extinguiſhed, and the conſtitution ruined by grievous diſeaſes, as dropſy, jaundice, palſy, apoplexy, and the like.

Phyſicians obſerve, and experience confirms the obſervation, that theſe ſpirituous liquors, which are inflamed by repeated diſtillations, are in a manner direct poiſon to human bodies, which are of too delicate a make, long to bear being corroded by

by ſuch burning actual Cauteries. They obſerve likewiſe that not only the conſtitution of the blood is thereby ſpoiled, its red part being conſumed and burnt, whereby the whole maſs of it is impoveriſhed to ſuch a degree, as to have ten times more Serum in it than red parts; but alſo, that the fine tender blood veſſels of the liver or lungs, or ſome other important bowel, are thereby deſtroyed. Whence come hectic fevers, conſumptions, and the like diſeaſes; whence ſometimes great loſs of blood, by the blood-veſſels being corroded and torn aſunder; or elſe by being too much weakened, relaxed, and broken; ſo that the thin ſharp Serum, eaſily

oozing

oozing through their ſubſtances, throws thoſe unhappy perſons into fatal dropſies. How many have drank to that exceſs, as to die inſtantly! whoſe deaths charity itſelf muſt needs judge moſt miſerable, ſince they die in their ſins! But though the number of this ſort be many, yet it is but ſmall in compariſon of thoſe multitudes, whom it ſweeps away by a lingering and unperceived decay; whilſt it does, by little and little, waſte the natural heat, and at laſt quench the lamp of life: and ſo lead men, though not by ſo direct a paſſage, yet but a little way about, to their graves, as certainly, though not ſo ſpeedily. If

we

we think it a fearful ſin for a man to murder himſelf, then let us not eſteem dram-drinking as a ſmall ſin, ſince it produces the ſame effects, though by other means; it ſhortens life, and brings us to an untimely death, though it be by a different or more diſtant method. The plain reaſon why ſuch vaſtly greater numbers are taken off by untimely deaths in this, than in former ages, is evidently this, That Intemperance of all kinds, and more eſpecially drinking ſpirituous diſtilled liquors, are in an extraordinary manner increaſed among us *.

* *Dr.* HALES's *Friendly Admonition*, &c.

## SECT. VI.

PRofligate, illicit love, or diſſoluteneſs, is alſo another ſpecies of Intemperance, which is ever attended with the moſt ruinous conſequences. Nothing ſcatters more extenſive miſchief in ſociety than promiſcuous concubinage. There is no vice the parent of more fatal miſchiefs both to body and mind, both to private and public happineſs than debauchery. From the moment a young perſon is entangled in ſuch a courſe of life, farewel to all intellectual improvement. Thoſe uſeful and honourable ſtudies, in which he once delighted,

delighted, are totally ſuſpended. The love of knowledge, the cultivation of ſcience, the ambition of acquiring literary excellence, are loſt in purſuits that are ſtamped with indelible infamy and reproach. The memory, the judgment, and all the faculties of the underſtanding ſoon become miſerably vitiated and weakened; for nothing debilitates the mind, darkens its judgment, and obſcures all its finer perceptions ſo effectually as debauchery. And while the whole ſyſtem of the mind is thus ingloriouſly ſacrificed at the ſhrine of pleaſure, the body is continually expoſed to the moſt crúel and loathſome of all diſeaſes. Debauchery is ſure to reduce

duce both mind and body very ſoon to a moſt deſpicable condition. Though they arrogate to themſelves the excluſive privilege of *pleaſure*, they are ſtrangers to all ſincere and ſubſtantial pleaſures. "Figure a young man, maſter of his paſſions, diligent in buſineſs, or aſſiduous in ſtudy, ſmitten with the charms of truth, of friendſhip, of virtue, of devotion, following their divine attraction through the ſlippery paths of youth, and in due time entering, with judgment and choice, into that honourable ſtate which heaven has ordained for the ſupport and comfort of mankind. Will thoſe ungodly men, who forego the chaſte and heart-felt

delights

delights of this amiable connection for the bought ſmiles and mercenary careſſes of an harlot, "loveleſs, joyleſs, unendeared," pretend to equal theſe latter to the former, or once to compare their lawleſs, reſtleſs, ſelfiſh purſuits to the tranquil, the virtuous, the generous joys of an union, which when wiſely formed, is founded on eſteem, ſupported with fidelity, ſanctified by faith, and ſweetened by mutual ſympathy, truſt, and complacence *."

The courſe which libertines purſue is accompanied with ſhame and ſelf-



* Dr. *Fordyce*'s Sermon on the folly, infamy, and miſery of unlawful pleaſure.

condemnation. There is ſomething illiberal and unmanly, ſomething that infinitely degrades a rational being in ſkreening itſelf from the notice of the world, collecting around its enjoyments the ſhades of privacy and night, and induſtriouſly eluding the obſervation of a brother or friend. The company and converſation of a ſenſible and virtuous woman reflects honour and diſtinction upon a man; but what are the ſenſations and cutting reproaches of a man's heart when he happens to be diſcovered by a parent, a brother, a ſiſter, or a worthy virtuous friend, aſſociating with the abandoned of the ſex! There is nothing that ſubjects a manly charac-

ter to greater and juſter deriſion, than effeminacy, and a frivolous affectation of feminine ſoftneſs *. No mind can be in a more deſpicable condition, than a mind immerſed in ſenſuality, and deſtitute of all ideas and perceptions except thoſe of the loweſt and moſt irrational gratifications. A diſſolute and profligate wretch, who makes it the ſole ſtudy and buſineſs of his life to trepan and ruin innocence, who heſitates not to deſtroy for ever the honour, reputation, and happineſs of thoſe he ſeduces, and can deliberately occaſion ſo much diſtreſs and wretchedneſs in families, is one of the moſt miſchievous and



* Sint procul a nobis juvenes, ut fæmina, compti. *Ovidii Epiſt.* iv. *ver.* 75.

diabolical characters which it is poſſible for a human being to exhibit. Such are deſervedly regarded as the very worſt peſts of ſociety, and treated by all the virtuous and worthy with the loweſt contempt. They aſſaſſinate their own reputation and good name, which every wiſe man eſteems dearer than life. None but abandoned profligates will be ſeen in their company. They are ſhunned by all perſons of character, and treated with coldneſs and neglect, which to a mind poſſeſſed of any ſenſibility, is puniſhment enough. They can aſſociate and form intimacies with none but thoſe of the ſame groveling underſtandings and depraved taſte as their own; and how faithful and indiſſoluble

diſſoluble the friendſhip is which one Libertine has for another, the world very well knows. The companions of a libertine will help to ſquander and ruin his fortune, then will be the firſt to deride, abuſe, and abandon him. So ſincere are the attachments and friendſhips of unprincipled libertines.

This courſe of libidinous diſſoluteneſs, this moſt ruinous ſpecies of intemperance ſoon terminates in poverty and want. The wealth of the Indies, the late Lord CHESTERFIELD uſed to ſay, was inadequate to the expences of *keeping*. The gratification of ſenſual appetite with variety, and nothing but variety is reliſhed by

ſuch a depravation of appetite *, naturally involves him in extravagance: he frequents all places of faſhionable diſſipation, while confuſion is introduced into his accounts at home: he roves abroad from one ſcene of folly to

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* Xerxes publiſhed an edict, in which he offered a very conſiderable reward to any man who ſhould diſcover a *new* pleaſure. Xerxes opum regiarum oſtentatione eximiâ, eo uſque luxuriâ gaudebat, ut edicto præmium ei proponeret, qui novum voluptatis genus reperiſſet. *Valerius Maximus, Lib.* ix. Cap. i. p. 797. *Edit. Torrenii*, 1726. Xerxes quidem refertus omnibus præmiis doniſque fortunæ, non equitatu, non pedeſtribus copiis, non navium multitudine, non infinito pondere auri contentus, præmium propoſuit ei, qui inveniſſet novam voluptatem. *Cicero Tuſcul. Quæſt.* p. 321. *Edit. Davis, Cantab.* 1723.

to another, while his ſervants are preying upon his ſubſtance: and the horrors of a jail at laſt diſſolve theſe deluſive dreams of pleaſure. Firſt a *rake*, and then a *beggar*.

But the moſt deſpicable of all the deſpicable ſpectacles in this world, is to behold an old man, on the verge of life and confines of eternity, uttering and enjoying laſcivious language. Such a ſight one has ſometimes ſeen, and it is unſufferably odious and deteſtable. An old man, tottering under infirmity and decrepitude, and crippled by the vices of his youth and riper years, talking of his heroic atchievements, when he cannot without aſſiſtance manage his urinal,

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But the moſt deſpicable of all the deſpicable ſpectacles in this world, is to behold an old man, on the verge of life and confines of eternity, uttering and enjoying laſcivious language. Such a ſight one has ſometimes ſeen, and it is unſufferably odious and deteſtable. An old man, tottering under infirmity and decrepitude, and crippled by the vices of his youth and riper years, talking of his heroic atchievements, when he cannot without aſſiſtance manage his urinal,

wrapped in flannel, to which he owes all the little warmth he now retains, and yet nauſeating you with obſcene diſcourſe, narrating and enjoying the indelicate tale while you are poiſoned with the breath that proclaims it. It is impoſſible for human nature to appear in more degrading and diſguſting circumſtances.

Exceſs in drinking, which predominated in the gay age of CHARLES the SECOND, is now juſtly regarded with abhorrence by perſons of diſtinction and education, and deſervedly baniſhed from every polite circle. It hath been ſucceeded by Debauchery, a vice indeed of greater elegance and refinement, but more extenſively miſchievous,

chievous, which hath for ſome years prevailed to a very great degree, if we may judge from the vaſt number of thoſe unhappy victims to it, with which all our ſtreets now ſwarm. During the preſent general rage and reign of pleaſure, permit me to ſay, that it fares moſt unhappily with many of the fair ſex. There are a number of abandoned wretches of family, fortune and education, with whom credulous innocence and unſuſpecting ignorance of the ways of men, have little chance. Theſe ſtudy every art to ſeduce, and practiſe every falſe tenderneſs, every aſſiduity, to accompliſh their curſed purpoſe. How can rural innocence, how can

fond

fond credulity in an humble ſtation, not fall a dupe to the gloſing tale, to an artful ſtory told with fluency, and urged by the moſt ſolemn promiſes and proteſtations of eternal fidelity and truth. If there be one ſpecies of infernal torments more ingenious than another, or one place in hell hotter than another, it is reſerved for that wretch who can firſt ruin and then deſert the object of his love. And the wretchedneſs is, that virtue thus fallen, is fallen for ever. It is left for ever to the ſcorn of one ſex, and the inſults of the other. It is abandoned to all the miſeries of its fate. It is never once conſidered, what a long train of arts and ſchemes were

concerted to trepan it, what ſimplicity, credulity, and ignorance of the world on one ſide, what offers, aſſiduities, and ſtratagems on the other —a cruel hard-judging world will make no generous allowances. They muſt ſubmit to all the rigours of their unhappy deſtiny, and through life ſuffer all that miſery which the wretched feel from an ungenerous world. When ſuch dire conſequences as theſe infallibly enſue, when ſuch are the cenſures and reproaches of the world, when ſuch is the wretched irremediable fate to which fallen innocence is doomed, it is peculiarly incumbent on the young, to be cautious and circumſpect, eſpecially in the

the preſent age of diſſoluteneſs, voluptuouſneſs, and pleaſure, when there are ſuch numbers of perſons of ſplendid families and opulent circumſtances, whoſe ſole occupation and ſtudy it is from morning to night and from night to morning to ſeduce every young creature, particularly in the lower ſtations of life, whom nature hath unhappily formed with attractions ſufficient to engage their notice and make the object of their inſidious and execrable deſigns.

## SECT. VII.

INtemperance is inconſiſtent with every idea and plan of œconomy. There are ſome perſons, who would infinitely rather loſe both their health and their reputation than any part of their fortune: theſe ever have at hand a moſt powerful argument to deter them from intemperance. Perſons cannot indulge irregularity of deſire and gratify depravation of appetite, but their fortunes muſt ſuffer as well as their characters and conſtitutions. Every one of my readers can produce ſeveral inſtances, from his own experience, of perſons, who having

having contracted a paſſion for drinking, have over their cups conſumed both their life and their ſubſtance, and involved themſelves and their families in complicated ruin. Perſons, who were once in affluent circumſtances, in poſſeſſion of all the elegances of life, and enjoying every bleſſing, which, with ſobriety and induſtry, would have furniſhed a laſting ſcene of the trueſt happineſs: and yet by drunkenneſs, indolence, and other deſtructive habits, have reduced themſelves to the extremeſt want and beggary.

It would be happy if profligate and intemperate people were the only ſufferers. But alas! how many innocent

nocent and worthy perſons do they involve in their miſery, who through life muſt deplore the fatal effects of their inebriety and profligacy. Their undeſerving children, who entered life with better hopes, and who reaſonably expected every bleſſing in their parent's virtue, muſt now be deſpoiled of every comfort, be deprived of the elegances, perhaps the common neceſſaries of life, and, what is the moſt deplorable conſequence, be expoſed to the coldneſs and contempt of a cruel world. The virtuous and faithful companion of all his fortunes, whoſe entreaties and tears, whoſe aſſiduities and tender offices to reclaim him from his intemperance,

perance, have all proved fruitleſs, muſt meet all the calamities to which ſuffering virtue is frequently doomed in this ſtate of imperfection, and added to the unſpeakable ſorrows ſhe herſelf ſuſtains, muſt have her afflicted boſom continually wounded with ſeeing her innocent children, the objects of her fondeſt affections, involved in penury and want, which ſhe can neither remove nor ſoften. Theſe are the horrid calamities in which this unfeeling and inſatiable monſter, Intemperance, plunges families. Thus it is that Drunkenneſs, profligacy, and extravagance ſacrifice life and health, fame and fortune, every thing that is dear and valuable in life.

Theſe

Theſe are the habits, which when once indulged and ſtrengthened, tyrannize over a man's reaſon, conſcience, judgment, and all the ſocial and domeſtic affections, and never deſert him, 'till they have precipitated, himſelf, his wife, his children, and his all into a gulph of remedileſs ruin.

Bad habits are eaſily planted, but they are the moſt difficult things in the world to be eradicated. They meditate nothing leſs than our ruin from the very moment we firſt cheriſh them. We no ſooner receive them into our boſoms, but they threaten to exterminate every worthy and virtuous principle. All notions of fru-

gality, moderation, cultivation of the mind, and proviſion for futurity, are ſoon abſorbed in the giddy vortex of ſenſual gratification. Let us imagine, ſaith a ſerious and excellent writer, a young perſon of high ſpirit ſetting out in the world with a moderate fortune. Let him make haſte to enjoy life, as ſome expreſs it; that is, let him give himſelf up to the greedy purſuits of diſſolute pleaſures, and let us obſerve whither they will lead him. For a time perhaps, while he is not as yet ſo thoroughly engaged, his income may anſwer his expences; but luxury is apt to riſe in its demands. His appetites daily become more inſatiable and importunate,

tunate, his debauches more frequent and more expenſive. Induſtry is deſpiſed, thought baniſhed, œconomy neglected; exceſs being at work all the while in ſcattering what his anceſtors had collected and ſaved for the unworthy wretch. His income begins to fall ſhort; he breaks into his patrimony to make good the defect. Debts are contracted, eſtates mortgaged, and ſold, one after another; poverty ſteals upon him as a traveller, and at laſt want invades him as an armed man. In the mean time his luſts, finding themſelves abridged of their wonted gratifications, are enraged at the diſappoint-

ment, and command the ſlave under ſevere penalties, to furniſh out their accuſtomed ſupplies. Now whence can he procure them? he has nothing left, and cannot gain what will ſatisfy his appetites by any lawful employment. Luxury and riot having ſtripped him of his wealth, turn him out, a ravenous beaſt, into human ſociety. He preys upon his parents and friends, and after he has devoured them, or wearied them out in maintaining his debaucheries, he ſeizeth upon whatever comes in his way. He ſubmits to any meanneſs, by which he may hope to pacify his luſts; and if leſſer crimes do not ſucceed,

ceed, his laſt reſource is rapine or the highway *.

The concluſion of an intemperate man's life is commonly a ſpectacle of wretchedneſs. We either ſee him ſtarving in poverty and ſhivering in rags—or, in a condition far more deplorable than this—his appetites inflamed, and the infirmities of old age incapacitating him for the gratification of them. And can there be greater wretchedneſs in ſtore for a human being, than to be excruciated with a raging unextinguiſhable thirſt for pleaſure it can never enjoy. This



* See *Holland*'s two Sermons on the folly and guilt of Intemperance, p. 46.

was the fabled curſe of *Tantalus*; ſome Divines have ſuppoſed this to be the puniſhment of hell—to be perpetually tortured with dire acuteneſs of deſire, and all the power of fruition gone—to be ever within the ſight and graſp of happineſs, and that happineſs continually eluding the ardent embrace. He who in his youth exultingly ſays to his ſoul—Happy ſoul—Diſtinguiſhed is thy felicity? Thou haſt before thee a ſeries of many happy years—come, indulge every ſoft repoſe—eat, drink, and be merry—he who thinks of nothing elſe in this ſeaſon of life but luxurious and voluptuous indulgences, will hanker after delicacies, when he has neither

teeth

teeth to maſticate nor palate to diſcriminate them, will importunately long for the cup he cannot lift, and ſollicitouſly enquire for mirth when he himſelf is become the fitteſt object of it. He has through the whole courſe of a miſpent life, from different vices been collecting miſeries for his old age, and in his old age they at laſt convene in one general aſſembly. Now the whole accumulated weight overwhelms him, and heaps on his devoted head a ſad variety of wretchedneſs. His body is an hoſpital of diſorders, his mind reviews his paſt life with remorſe, and ſhudders at the proſpect of futurity, the infirmities of old age invade him like an

armed man, his fortune is ſquandered by riot and extravagance, poverty and contempt are the portion of his grey hairs, the wiſe and good avoid him and refuſe to give him the laſt conſolations, and he dies unpitied, no one lamenting his loſs, or paying his name and memory even the cold reſpect of a tributary tear.

The practice of temperance therefore, O reader, is on every account thy higheſt intereſt. It is the parent of the pureſt pleaſures, and throws happineſs over every period of our exiſtence: and what is the happieſt circumſtance, the laſt ſcenes of our life feel its ſalutary effects moſt. As thou valueſt therefore, thy duty and thy

thy happineſs, as thou art deſirous to preſerve thy reputation, health and fortune, as thou art deſirous to enjoy in this life the moſt ſincere and refined pleaſure, and to render the evening of thy days ſerene and chearful, practiſe an uniform temperance, and abſtain from thoſe fleſhly luſts that war againſt the ſoul, and at the ſame time ruin and deſtroy the body. Let a review of the fatal conſequences of debauchery and intemperance which I have faithfully enumerated, or with which thy own experience may furniſh thee, deter thee from the ſame deſtructive and ruinous courſes. If thou wouldeſt not be in the condition to which ſuch and ſuch perſons

have reduced themſelves by their debaucheries for ten thouſand worlds, thou muſt not live as they did. The advice of our bleſſed Redeemer is very uſeful, and ought at all times to be deeply impreſſed on our minds. Take heed, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and THAT DAY COME UPON YOU UNAWARES—for we have all heard and known inſtances where this *day hath come unawares*, and hath ſurpriſed perſons in a fit of drunkenneſs: when the veſſels have been diſtended beyond their capacity by exceſs of eating and drinking, falling down dead, and in ſuch a condition ſummoned to the awful bar of God.

God. The hiſtory of Intemperance ſupplies frequent inſtances of ſuch events. Death hath ſuddenly ſeized them at a tavern, at an alehouſe, in their ſleep, or after eating a *very hearty meal*, as the public papers commonly expreſs it.

## SECT. VIII.

TO the loſs of health, character, and fortune which I have mentioned, this vice of intemperance ſtill adds another infinitely more fatal and permanent, and that is, the loſs of the ſoul and all its happineſs for ever. It would be comparatively happy for this moſt ſhameful vice, were its pernicious conſequences confined within the narrow boundaries of human life, and terminated with the diſſolution of our nature. But they extend into futurity, and will for ever conſtitute the ſoul's unhappineſs there. The ſoul of the intemperate, which

which hath been polluted with ſuch indelible ſtains, muſt of all others be excluded from thoſe pure and ſacred manſions. If nothing that defileth ſhall ever enter thoſe holy abodes, the debauchee and drunkard will never gain admiſſion there, whoſe ſouls are contaminated with the moſt impure and ſordid ſenſualities. Without virtuous diſpoſitions acquired here, we can never enjoy future felicity. Heaven muſt begin in the ſoul here, before it can be perfected hereafter. Holy diſpoſitions are previouſly neceſſary to a happy futurity. But what diſpoſitions can a ſenſualiſt have for virtuous enjoyment. What reliſh has a profligate for religion and moral

moral goodneſs here. Do the charms of virtue *here* excite any refined pleaſure in his impure mind. And if he have no affection for the ſacred exerciſes of religion here, do you think that he will gain an affection for them, ſome how or other, hereafter. O fatal miſtake, to think that a future ſtate will change the preſent temper of our minds, and that when we are introduced there, we ſhall have diſpoſitions and habits totally diſſimilar to thoſe which governed us here *.

We

* After all, perhaps, you flatter yourſelf, you may get to heaven at laſt without renouncing your vices. Now, I wonder, what notion you have formed concerning heaven. If you conceive of it, as a place where any ſort of

We ſhall certainly carry with us the ſame

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of ſpirits may be happy, you are much miſtaken; for we may aſſert, without being juſtly chargeable with preſumption, that there can be no ſuch place in the univerſe. Or if you can poſſibly imagine, that the happineſs of heaven ariſeth from ſenſual pleaſures, you are ſtill as widely miſtaken: for the felicity of the bleſſed above is of a much nobler and more exalted nature, and ſuch as can be reliſhed only by pure and good minds. It conſiſteth partly in the enjoyments of reaſon, and in the exerciſe of friendſhip and devotion. And though we cannot fully deſcribe what it is; yet what it is not, we know more diſtinctly. We know, for inſtance, that thoſe mean gratifications, for which alone the debauchee has any reliſh, conſtitute no part of this ſublime happineſs. Do not therefore delude yourſelf with vain hopes. God will aſſuredly admit none into heaven, but ſuch as have cultivated a reliſh for the ſacred joys and noble employments of that bliſsful ſtate. As

for

ſame * diſpoſitions, tempers, affections, and habits we contracted in this life, and be happy or miſerable in conſequence of them. Heaven is only our preſent ſtate carried on to perfection and conſummated. This world is only the infancy of our exiſtence, and here we are to cultivate and eſtabliſh ſuch holy and virtuous qualities, as may fit us for the next more

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for him, who is capable of no happineſs, but that which is derived through the channels of ſenſe, he muſt of courſe be miſerable, whereever he is, as ſoon as death ſhall have ſtripped him of this body, and along with it of all its ſenſes. *Holland*'s Sermons on the folly and guilt of Intemperance, p. 58.

* ——Eadem ſequitur tellure repoſtos.
*Virgil Æneid. Lib.* 6.

more compleat and happy renovation of our nature. The intemperate therefore utterly diſqualify themſelves here for the enjoyments of a future ſtate. They are ſo far from acquiring habits of virtue, that they employ much ſtudy and labour to eradicate them, that they may enjoy unmixed pleaſures, free from the uneaſy remonſtrances of their conſcience. The conſtitution of God's moral government makes it neceſſary that they muſt be miſerable hereafter. For without virtue there can be no heaven, and without holineſs, no happineſs. Nay, could we ſuppoſe an intemperate wretch introduced into thoſe holy abodes, it would be im-

poſſible for him to enjoy the pure and elegant pleaſures of them; for his mind is not congenial with the place, nor the ſenſibilities of his ſoul attuned to the ſacred and virtuous concord of its inhabitants. Place a diſſolute ſenſualiſt in the company of virtuous and holy perſons; let him hear them diſcourſe on the perfections, providence, and diſpenſations of the Almighty, the bleſſings of the Chriſtian revelation, and the ſublime pleaſures of religion, and you make him for the time perfectly miſerable—his inward uneaſineſs appears in all he ſays or does—and all the time he wiſhes to break through the irkſome reſtraint, to regain his liberty, and

rejoin the aſſociates and companions of his vices. The very ſame averſion to holy things would he transfer to heaven, ſuppoſing him to be admitted there. But alas! a very different ſtate awaits him, better ſuited to his vitious habits, and depraved affections. For the unholy and unclean, the fornicator and adulterer, the profligate and the drunkard, ſhall not poſſeſs the kingdom of God, but have their portion in the lake that burns with fire and brimſtone, which is the ſecond death, and will prove the dreadful extinction of their exiſtence and happineſs to all eternity.

## SECT. IX.

THERE is nothing more agreeable to the human mind than to review particular inſtances of longevity, attained by uniformity of temperance and ſimplicity of diet *. The long

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* *Lucian* introduces his account of thoſe who had attained to a very advanced age, with this excellent remark: Διδωμι σοι τους ιστορημενους εις μακρον γηρας αφικεσθαι εν υγιαινουσῃ τῃ ψυχῃ, και ολοκληρῳ τω σωματι. και γαρ αν και οφελος γενοιτο τι σοι εκ του συγγραμματος διπλουν. το μεν, ευθυμια τις, και ελπις αγαθη, και αυτον επι μηκιστον δυνασθαι βιωναι. το δε, διδασκαλια τις εκ παραδειγματων, ει επιγνοιης, ὁτι ὁι μαλιστα ἑαυτων επιμελειαν ποιησαμενοι κατα τε σωμα, και κατα ψυχην, ὁυτοι δε εις μακροτατον γηρας ηλθον, συν υγειᾳ παντελει. *Luciani Macrobii, Vol.* 2. *p.* 466. *Edit. Benedict. Amſt.* 1687.

long lives of the primitive race of men were owing to the ſalubrity of their food and the moderation of their deſires. Bread, milk, the fruits of the earth, dreſſed in a plain and ſimple manner, conſtituted the aliment of our firſt parents and their immediate deſcendents. The ſpontaneous productions of nature were the ſole delicacies their appetites craved, and they quenched their thirſt at the limpid ſtream. The golden age derives its ſplendid appellation from the innocence of its manners and the ſimplicity of its food. The Greek Hiſtorians, when deſcribing the primitive ages of the world, relate that the firſt men regaled on every mild and

wholeſome herb they could explore, and on ſuch fruits as the trees ſpontaneouſly produced *. *Ælian* alſo affirms that the food of the primæval generations was different according to the reſpective productions of various countries: the antient *Arcadians* lived on acorns, the *Argives* on pears, the *Athenians* on figs †. The Poets corroborate the teſtimony of the hiſtorians

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* Προσφερεσθαι της τε Βοτανης την προσηνεστατην, και τους αυτοματους απο των δενδρων καρπους. *Diod. Siculus. p.* 8. *Edit. Rhodoman. Hanov.* 1604.

† Βαλανους Αρκαδες, Αργειοι δ' απιους, Αθηναιοι δε συκα. *Æliani Var. Hiſt.* p. 299. *Edit. Gronov. L. Bat.* 1731.

rians with regard to the diet of the firſt inhabitants of the earth *.



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* —— Καρπον δ' εφερε ζειδωρος αρουρα
Αυτοματη πολλον.

*Heſiodi Opera & Dies, ver.* 117.

Ante Jovem nulli ſubigebant arva coloni,
Nec ſignare quidem aut partiri limite campum
Fas erat, in medium quærebant, ipſaque tellus
Omnia liberius, nullo poſcente, ferebat.

*Virgil. Georg. Lib.* i. *ver.* 125.

Ipſæ mella dabant quercus, ultroque ferebant
Obvia ſecuris ubera lactis oves.

*Tibullus Lib.* i. *Eleg.* 3. *ver.* 45.

Contentique cibis, nullo cogente, creatis,
Arbuteos fœtus, montanaque fraga legebant,
Cornaque, et in duris hærentia mora rubetis;
Et quæ deciderant patulâ Jovis arbore glandes. *Ovid. Metam. Lib.* i. *ver.* 103.

The ſacred hiſtorian deſcribes *Lot*, when preparing a banquet for his friends, as anxiouſly employed in baking unleavened bread. *Abraham*, a powerful and opulent prince in the patriarchal ages, deſigning to honour thoſe whom he conſidered as gueſts of the higheſt diſtinction, and to whom he had bowed himſelf to the ground, ſerved up for their entertainment a calf, cakes which Sarah had kneaded and baked, together with butter and milk.

The age, in which *Homer* repreſents his heroes as living and acting, bears a beautiful and venerable affinity to the patriarchal ſimplicity. What convivial preparation does *Achilles* make

make for the entertainment of *Phoenix*, *Ajax*, and *Ulyſſes*, three of the moſt diſtinguiſhed of the Grecian princes, whom he intended to honour with marks of particular diſtinction? The culinary proceſs is thus conducted: *Achilles* ſets on the fire a great pot, and puts three chines into it—*Automedon*, his charioteer, holds the meat while he himſelf ſpits it—and *Patroclus* blows the fire*. *Patroclus*

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* Αυταρ ὁγε κρειον μεγα καββαλεν εν πυρος αυγῃ,
Εν δ' αρα νωτον εθηκ' αἰθ. και πιον. αιγος,
Εν δε συος σιαλοιο ραχιν τεθαλυιαν αλοιφῃ.
Τῳ δ' εχεν Αυτομεδων, ταμνεν δ' αρα διος Αχιλλευς·
Και τα μεν ευ μιστυλλε, και αμφ' οβελοισιν επειρε.
Πυρ δε Μενοιτιαδης δαιεν μεγα, ισοθεος φως.

*Iliad* i. *ver.* 206.

In

*troclus* is elſewhere deſcribed as waſhing his own cloaths, and the cloaths of the godlike *Pelides*, in the *Scamander*.

In the patriarchal age we behold women of the moſt illuſtrious families employed in offices of menial drudgery, tending their father's flocks, and fetching water from the ſpring: And in the ODYSSEY *Nauſicaa*, the daughter of the great king of the *Phœacians*, waſhes * her own cloaths, and

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In tranſlating this paſſage of HOMER, Mr. POPE hath incurred great errors as to the *reſpective employments* of the ſeveral perſonages concerned in this *heroic* cookery.

* Παππα φιλ', ουκ αν δη μοι εφοπλισσειας απηνης
Τψηλην, ευκυκλον; ινα κλυτα εἱματ' αγωμαι
Εις ποταμον πλυνεουσα, τα μοι ρεπυπωμενα κειται.
*Odyſſ. Z. ver.* 57.

and her mother, the queen, employs herſelf, from the firſt dawn of the morning, in the labours of the loom. Such were, ſays *Madam Dacier*, the manners of the heroic ages; of thoſe happy times, in which no luxury, no effeminacy were known, and during which they made glory conſiſt only in labour and virtue, and ſhame in indolence and vice. Sacred and profane hiſtory concurs in informing us, that it was then the cuſtom for perſons to perform ſervile offices themſelves, and this cuſtom was a valuable remain of the golden age. The Patriarchs worked with their own hands. Women of the firſt diſtinction went to fetch water. Rebecca, Rachel, and the daughters of *Jethro*,

tend

tend their own flocks. In FABIUS PICTOR, *Rhea* herſelf goes to draw water. The daughter of *Tarpeius* does the ſame in LIVY *.

The firſt and pure ages of the Roman republic exhibit to us Dictators and Conſuls employed in the moſt laborious offices of agriculture †. The ſame hand that directed the plough regulated the republic and ſaved

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* *Madame Dacier dans ſa Preface ſur Homere.*

† Ipſorum tunc manibus Imperatorum colebantur agri (ut fas eſt credere) gaudente terrâ vomere laureato et triumphali oratore: ſive illi eâdem curâ ſemina tractabant, quâ bella, eâdemque diligentiâ arva diſponebant, quâ caſtra: ſive honeſtis manibus omnia lætius proveniunt, quoniam et curioſius fiunt. *Plinii Hiſt. Nat.* Lib. xviii. *Cap.* 3. p. 810. *Edit. Francof.* 1608.

ſaved the commonwealth *. Such independent integrity and ſimplicity of manners it was not in the power of gold to corrupt †. We behold *Fabricius*, concerning whom the king of *Epire* declared that it was eaſier to turn the ſun from his courſe than this venerable patriot from his principles, after having been honoured with

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* Illæ ruſtico operæ attritæ manus ſalutem publicam ſtabilierunt, ingentes hoſtium copias peſſundederunt. *Valerius Maximus*, p. 370. *Edit. Torrenii, Leidæ*, 1726.

† Curio ad focum ſedenti magnum auri pondus Samnites cùm attuliſſent, repudiati ab eo ſunt. Non enim aurum habere, præclarum ſibi videri dixit, ſed iis, qui haberent aurum, imperare. *Cicero de ſenect.* p. 430. *Edit. Grævii, Amſt.* 1688. See another ſtriking inſtance, *Tuſculan Quæſt.* Lib. v. p. 370. *Edit. Davis. Cantab.* 1723.

with ſeveral triumphs, eating, in a corner of his cottage, the pulſe he had himſelf raiſed and gathered in his garden *. *Horace* tells us that *Scipio* and *Lælius*, while their cabbage was boiling, uſed to ſpend the vacant hour and indulge the ſallies of ſocial mirth and humour, with *Lucilius* the old Poet ‡.

In

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* Fabricius ad focum coenat illas ipſas radices et herbas, quas in agro repurgando triumphalis ſenex vulſit. *Seneca de Providentiâ*, p. 311. *Edit. Gronov.* 1672.

On voioit un vénérable vieillord, illuſtré par pluſieurs triomphes, manger au coin de ſon feu les legumes qu'il avoit lui même cultivés et cueillis dan ſon jardin. *Rollin Belles lettres, Tom.* i. p. 21.

‡ Virtus Scipiadæ et mitis ſapientia Læli,
Nugari cum illo et diſcincti ludere, donec
Decoqueretur olus, ſoliti.

*Horat.* Sat. L. 11. *Sat.* 1. *ver.* 70.

In proportion as luxury increaſed, the life of man was abbreviated. The ſeven *Kings* of Rome reigned longer than the firſt twenty *Emperors*.

It is agreeable to contemplate the advanced years which thoſe have attained, who recommended temperance and moderation of deſire both by their precepts and their examples.

*Pythagoras*, who ſo pathetically inculcated abſtinence from animal food, and ſo ſtrictly enjoined upon his diſciples frugality and ſelf government, lived, according to an anonymous writer of his life mentioned in *Photius* *, a century.

The

* Εκατον και τεσσαρων ετων λεγεται εζηκεναι τον Πυθαγοραν. *Photii Bibliotheca*, p. 1314. *Edit. Ratho-*

The philoſopher *Gorgias*, who declared that he never had eaten or done any thing for the mere gratification of his appetite *, lived 107 years.

*Hippocrates*, the father of phyſic, lived above 100 years.

*Sophocles* the Tragedian, at 90 years of age produced one of the moſt elaborate compoſitions of the dramatic kind that the human genius ever

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*Rothomag.* 1653. But moſt writers, ſays *Laertius*, affirm that he only attained his 90th year. *Diogenes Laertius in Vitâ Pythagoræ*, p. 593. *Edit. Amſt.* 1692.

* Γοργια; ερωτηθεις, ποια διαιτη χρωμενος εις μακρον γηρας ηλθεν· ουδεν ουδεποτε, εφη, προς ηδονην, ουτε φαγων, ουτε δρασας. *Apud Stobæum*, p. 548. *Edit.* 1609.

ever perfected †, and lived to be near a hundred ‡.

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† Sophocles ad ſummam ſenectutem tragœdias fecit: quod propter ſtudium cum rem familiarem negligere videretur, a filiis in judicium vocatus eſt: ut, quemadmodum noſtro more male rem gerentibus patribus bonis interdici ſolet: ſic illum, quaſi deſipientem, a re familiari removerent judices. Tum ſenex dicitur eam fabulam, quam in manibus habebat, et proxime ſcripſerat, OEDIPUM COLONEUM recitaſſe judicibus, quæſiſſeque, num illud carmen deſipientis videretur, quo recitato ſententiis judicum eſt liberatus. *Cicero de ſenectute, p.* 403. *Edit.* 1688.

‡ Prope enim [Sophocles] centeſimum annum attigit, ſub ipſum tranſitum ad mortem Oedipode Coloneo ſcripto; quâ ſolâ fabulâ omnium ejuſdem ſtudii poetarum præripere gloriam potuit. *Valerius Maximus*, p. 701. *Edit. Var.*

The amiable *Xenophon*, who hath written ſo much in praiſe of temperance and virtue, lived above 90. *Plato*, his contemporary, reached his 81ſt year ‖. *Diogenes*, the Cynic, died about 90. *Xenocrates* at 84. *Zeno*, the father of the *Stoic* philoſophy, attained his 98th year, and his immediate ſucceſſor and diſciple *Cleanthes*, his 99th.

*Pindar*, who begins his poems with declaring water to be the beſt § thing in

‖ Eſt etiam quiete, et pure, et eleganter actæ ætatis placida ac lenis ſenectus; qualem accepimus Platonis, qui uno et octogeſimo anno ſcribens mortuus eſt. *Cicero de ſenectute*, p. 397. *Edit. Grævii*, 1688.

§ Αριστον μεν ὑδωρ.

in nature, lived almoſt through a century.

*Ageſilaus*, whoſe character is ſo beautifully portrayed by *Xenophon*, led armies at 80, eſtabliſhed Nectanebus in his kingdom, and at 84, on his return from Egypt, finiſhed a life adorned with ſingular glory *.

*Cicero*, in his Treatiſe on old age, introduces *Cato* the cenſor in his 84th year haranguing the people, and aſſiſting the ſenate, the people, his clients and his friends with his counſels †.



* *Cornel. Nepos in Vit. Ageſilai. Xenophontis Ageſilaus, & Plutarch Vit. Ageſilai.*

† *Cicero de ſenectute*, p. 411. *Edit. Grævii, Amſt.* 1688.

The famous *Lewis Cornaro*, the *Venetian*, was of an infirm conſtitution 'till forty; at fourſcore he publiſhed his celebrated book, entitled, *Sure and certain methods of attaining a long and healthy life*, and after having paſſed his hundredth year, died in his elbow chair without pain.

*Aurengzeb*, according to *Gemelli*, from the time that he uſurped the throne, never once taſted either fleſh, fiſh, or ſtrong liquors, and died in 1707, near a hundred years old.

The Biſhop of *Bergen*, in his natural hiſtory of *Norway*, relates from credible witneſſes, that in the year 1733 four married couple danced in the preſence of Chriſtian VI. king of

of Denmark, whoſe ages joined together, amounted to more than eight hundred years, none of the four couple being under an hundred *.

Our happy ISLAND, in thoſe inſtances where the rules of ſobriety have been uniformly regarded, can vie with *Greece* and *Rome* or any other region, in examples of longævity. *Plutarch* repreſents the *Britons*, as living ſeveral of them beyond the age of 120: for *Diodorus Siculus* honours the primitive inhabitants of this iſle with this teſtimony, that they were diſtinguiſhed for the ſimplicity



* Biſhop of Bergen's Natural Hiſtory of Norway. Part 2. Chap. 9. Sect. 8.

of their manners, and were happy ſtrangers to the profligacy and depravity of modern times, that the iſland ſwarmed with multitudes, that their food was ſimple and far removed from that luxury which is inſeparable from opulence *.

*Henry Jenkins* the fiſherman lived 169 years. Dr. *Robinſon* ſays that his diet was coarſe and ſour.

Old *Parr* died in the 153d year of his age. Dr. *Harvey* in his anatomical account of him ſays, that, if he had not changed his diet and air, he

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* Τας τε διαιτας ευτελεις εχειν, και της εκ του πλουτου γινομενης τρυφης πολυ διαλλαττοντας. *Diod. Siculus, Lib.* 4. *p.* 301. *Edit. Rhodomanni Hanov.* 1604.

he might perhaps have lived a good while longer. His diet was old cheeſe, milk, coarſe bread, ſmall beer, and whey.

*Buchanan* ſpeaks of a fiſherman in his own time, who married at 100, went out in his little fiſhing boat, in the roughest weather, at 140, and at laſt did not die of any painful diſtemper, but merely worn out by age ‡.

*Hobbes*, the celebrated *Malmeſbury* philoſopher, who was as remarkable for the temperance of his life as the ſingularity of his opinions, died at *Hardwicke* in *Devonſhire*, in the 92d year of his age.



‡ *Buchanani Rerum Scoticarum hiſtoria*, p. 39. *Edit. Elz.* 1668.

Dr. *Mead*, one of the beſt phyſicians and ſcholars of his age, even in *London* || reached his 80th year.

Dr. *Benjamin Groſvenor*, who was not inferior in erudition, taſte, and genius to any of the laſt race of Diſſenting Miniſters, of which every perſon of learning and judgment will be convinced by reading his *Eſſay on Health, its nature, value, uncertainty, preſervation, and beſt improvement*, died in 1758, at the advanced age of 83.

One of the wiſeſt and beſt friends I ever had, the great and good Dr. *Nathaniel*

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|| The inhabitants of *London*, ſays Dr. PRICE, as is well known, not living ſo long as the reſt of mankind. *Obſervations on reverſionary Payments, p.* 3. *Edit.* 2d, 1772.

*Nathaniel Lardner*, though ſo indefatigable a ſtudent, yet by the regularity and temperance he exerciſed, enjoyed the vigour of his faculties almoſt to his laſt hour, wrote with the greateſt clearneſs and preciſion at 80, and ended a moſt uſeful and glorious life in his 84th year.

But the late Dr. *Jabez Earle* furniſhes the moſt remarkable modern inſtance of ſtrength of underſtanding and memory in very advanced life. This gentleman, who was a very learned and worthy diſſenting Clergyman, regularly preached 'till the age of 92, and it was remarkable, conſidering how fond the *Engliſh* are of ſights, that he was not more popular.

Had he lived but a few years, probably his miniſtrations would have been very acceptable, and he would once more have preached to a crowded audience. I have heard this nonagenarian preach with great ſatisfaction. He was totally blind, and devoutly uttered a ſpecies of religious chitchat, not inelegantly delivered, and not immethodically digeſted.

While I have been tranſcribing this Treatiſe, (*June* 1774) the public papers have announced to us the death of two very worthy and learned old men, who had through the abſtinence and regularity of their lives, attained a good old age. Dr. *Nathaniel Tindal*, to whom the Engliſh nation is under

under great obligations for the Tranſlation and Continuation of Rapin's Hiſtory, and who hath, to his everlaſting honour, throughout this moſt arduous work, diſcovered a candid impartiality and enlargedneſs of mind equal to the undefatigable aſſiduity of his labours, died at the advanced age of 86.

Dr. *Pearce*, the truly venerable and learned biſhop of *Rocheſter*, who in early life manifeſted ſo much good learning and judgment in vindicating our Saviour's miracles againſt the petulance and ſcurrility of *Woolſton*, and to whom every ſcholar is ſo much indebted for an excellent edition of *Longinus* and two of *Cicero*'s pieces, died

died alſo this month in the 84th year of his age.

Many more inſtances might eaſily be produced, where regularity of life, tranquillity of mind, and ſimplicity of diet, have furniſhed long ſcenes of happineſs even in this tranſitory world, and bleſſed the late evening of life with unimpaired vigour both of body and mind.

But ſuch inſtances of longevity are very rarely to be found in courts and cities. Courts have ever been the ſepulchres of temperance and virtue, and great cities the graves of the human ſpecies. In the middle ſtations of life, where men have lived rationally—in the humble cottage whoſe inha-

inhabitants are neceſſitated to abſtemiouſneſs—in hermitages and monaſteries, where the anchoret mortifies his deſires, and impoſes abſtinence upon himſelf from religious conſiderations—in theſe ſequeſtered ſcenes and walks of human life we are to ſearch for thoſe who reach the ultimate boundaries of this life's ſhort pilgrimage.

## SECT. X.

I WILL conclude this little Treatiſe with exhibiting a ſelect collection of the SAYINGS and SENTIMENTS of ſome of the wiſeſt and beſt of men on *temperance* and *intemperance*; by which it will appear, that the judgments of all intelligent perſons in all ages and nations of the world have harmonized in recommending temperance as indiſpenſably neceſſary to the preſervation and well-being of human nature, and in condemning exceſs in eating and drinking, as productive of the worſt effects both on the body and mind,

and

and neceſſarily abridging the period of human life.

Moses: If the parents ſhall ſay to the elders of the city, This our ſon is ſtubborn and rebellious; he is a Glutton and a Drunkard: All the men of the city ſhall ſtone him with ſtones that he die.

Solomon: When thou ſitteſt to eat with a ruler, conſider diligently what is before thee; and put a knife to thy throat, if thou be a man of appetite. Be not deſirous of his dainties, for they are deceitful meats.

Be not amongſt Wine bibbers, amongſt riotous eaters of fleſh; for the Drunkard and the Glutton ſhall come to poverty.

He

He that is a companion of riotous men ſhameth his father.

The earth cannot bear a fool, when he is full of meat.

Who hath woe, who hath ſorrow, who hath contentions, who hath bablings, who hath wounds without cauſe, who hath redneſs of eyes? They that tarry long at the wine, they that go to ſeek mixed wine.

Look not on the wine when it is red, when it giveth its colour in the cup, when it moveth itſelf aright: At the laſt it biteth like a Serpent, and ſtingeth like an Adder: Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

ISAIAH:

ISAIAH: Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue until night, 'till wine inflame them. Wo unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink.

SON OF SIRACH: By ſurfeiting many have periſhed, but he that taketh heed prolongeth his life.

JESUS: If the evil ſervant ſhall ſay in his heart, My Lord delayeth his coming, and ſhall begin to ſmite his fellow ſervants, and to eat and drink with the drunken: the Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour when he is not aware of, and

ſhall cut him aſunder, and appoint him his portion with hypocrites, there ſhall be weeping and gnaſhing of teeth.

Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and ſo that day come upon you unawares.

Paul: Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs: but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh to fulfil the luſts thereof.

Whoſe end is deſtruction, whoſe God is their belly, whoſe glory is their ſhame.

The

The grace of God that bringeth ſalvation hath appeared to all men, teaching us that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godlily in this world.

I have written to you, if any one that is called a brother, be a drunkard, with ſuch an one not to keep company, nor to eat with him.

Drunkenneſs, revellings, and ſuch like, of which I tell you, as I have often told you in time paſt, that they that do ſuch things ſhall not inherit the kingdom of God.

HOMER:

Soon in the luſcious feaſt themſelves they loſt,
And drank oblivion of their native coaſt.

Inſtant her circling wand the Goddeſs waves,
To Hogs transforms them, and the ſty receives. *Pope.*

PYTHAGORAS: Drunkenneſs is the ſtudy of madneſs.

Chooſe the beſt kind of life, and cuſtom will ſoon make it agreeable.

ZENO: A wiſe man will drink wine, but will not ſuffer himſelf to be intoxicated by it.

HIPPOCRATES: If a man eat little and drink little, he brings no diſorder upon himſelf.

It is very injurious to health to load the body with more food than it is able to bear, and uſe no exerciſe to carry off this exceſs.

It is alſo prejudicial to ſwallow a variety of heterogeneous food; for the diſcordant qualities of ſuch diſſimilar aliment create inteſtine commotion, and are digeſted, ſome ſooner, others later.

PLATO: On my arrival in *Sicily*, that life, vulgarly pronounced happy, which was a perpetual round of *Italian* and *Syracuſan* luxury, was by no means agreeable to me—to eat to ſatiety twice in one day—never to ſleep alone—This is a way of life in which no perſon will ever become wiſe.

ANACHARSIS: This famous *Scythian* philoſopher being aſked how it was poſſible a perſon might contract

a diſlike to wine, anſwered, by beholding the indecencies of the drunken.

SOCRATES: Nature's real wants are few; but the cravings of fancy are infinite.

EPICURUS: Give me but bread and water, and I will diſpute the point of felicity with *Jupiter* himſelf.

CICERO: Temperance is the ſource of great peace and tranquillity to men, for it brings their deſires and averſions under the laws of reaſon.

SENECA: Inebriety is nothing elſe than a voluntary inſanity.

CORNARO: Of all parts of a feaſt, that which one leaves does one the moſt good.

O wretched

O wretched and unhappy Italy! cannot you ſee, that intemperance murders every year more of your ſubjects, than you could loſe by the moſt cruel plague, or by fire and ſword in many battles? Thoſe truly ſhameful feaſts, now ſo much in faſhion, and ſo intolerably profuſe, that no tables are large enough to hold the diſhes, which renders it neceſſary to heap them one upon another; thoſe feaſts, I ſay, are ſo many battles; and how is it poſſible to live amongſt ſuch a multitude of jarring foods and diſorders? Put a ſtop to this abuſe for God's ſake, for there is not, I am certain of it, a vice more abominable than this in the eyes of the Divine

majeſty, nor more pernicious to your-ſelves.

Sir William Temple: O Temperance, thou virtue without pride, and fortune without envy. That giveſt indolence of body and tranquillity of mind. The beſt guardian of youth, and ſupport of old age. The precept of Reaſon as well as Religion, and Phyſician of the ſoul as well as the body. The tutelar goddeſs of health, and univerſal medicine of life. That clears the head, and cleanſes the blood. That eaſes the ſtomach, and purges the bowels. That ſtrengthens the nerves, enlightens the eyes, and comforts the heart; in a word, that ſecures and

perfects

perfects digeſtion, and thereby avoids the fumes and winds, to which we owe the cholic and ſpleen, thoſe crudities and ſharp humours, that feed the ſcurvy and gout, and thoſe ſlimy dregs, of which the gravel and ſtone are formed within us—diſeaſes to which mankind is expoſed rather by the vitiouſneſs than by the frailty of our nature; and by which we often condemn ourſelves to greater torments and miſeries of life, than have perhaps been yet invented by anger or revenge, or inflicted by the greateſt tyrants upon the worſt of men.

ADDISON: It is ſaid of *Diogenes*, that meeting a young man, who was going to a feaſt, he took him up in the

the ſtreet and carried him home to his friends, as one who was running into imminent danger, had not he prevented him. What would that Philoſopher have ſaid, had he been preſent at the gluttony of a modern meal? Would not he have thought the maſter of a family mad, and have begged his ſervants to tie down his hands, had he ſeen him devour fowl, fiſh and fleſh; ſwallow oil and vinegar, wines and ſpices; throw down ſallads of twenty different herbs, ſauces of an hundred ingredients, confections and fruits of numberleſs ſweets and flavours? What unnatural motions and counter ferments muſt ſuch a medley of intemperance produce

duce in the body! For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers lying in ambuscade among the dishes.

HOFFMAN: Intemperance may be properly termed the Executioner of mankind [generis humani Carnifex.]

DR. CADOGAN: However common it may be for men, that suffer, to complain of the evils of life, as the unavoidable lot of humanity; would they stop but for a moment to consider them in the light of reason and philosophy, they would find little or no foundation for them in nature; but

but that every man was the real author of all or moſt of his own miſeries. Whatever doubts may be entertained of moral evils, the natural, for the moſt part, ſuch as bodily infirmity, ſickneſs, and pain; all that claſs of complaints which the learned call chronic diſeaſes, we moſt undoubtedly bring upon ourſelves by our own indulgences.

Dr. Price: I have repreſented particularly, the great difference between the probabilities of human life in towns and in country pariſhes; and from the facts I have recited, it appears, that the further we go from the artificial and irregular modes of living in great towns, the fewer of mankind

mankind die in the *firſt* ſtages of life, and the more in its *laſt* ſtages. The lower animals (except ſuch as have been taken under human management) ſeem in general to enjoy the full period of exiſtence allotted them, and to die chiefly of old age: And were any obſervations to be made among *ſavages*, perhaps the ſame would be found to be true of them. —DEATH is an evil to which the order of providence has ſubjected every inhabitant of this earth; but to man it has been rendered unſpeakably more an evil than it was deſigned to be. The greateſt part of that black catalogue of diſeaſes which ravage human life, is the offſpring

of

of the tenderneſs, the luxury, and the corruptions introduced by the vices and falſe refinements of civil ſociety. That delicacy which is injured by every breath of air, and that rottenneſs of conſtitution which is the effect of intemperance and debauchery, were never intended by the Author of nature; and it is impoſſible, that they ſhould not lay the foundation of numberleſs ſufferings, and terminate in premature and miſerable deaths.—— Let us then value more the ſimplicity and innocence of a life agreeable to nature; and learn to conſider nothing as ſavageneſs but malevolence, ignorance, and wickedneſs. The order of nature is wiſe and kind. In a con-

conformity to it conſiſt health and long life; grace, honour, virtue, and joy. But nature turned out of its way will always puniſh. *The wicked ſhall not live out half their days.* Criminal exceſſes embitter and cut ſhort our *preſent exiſtence*; and the higheſt authority has taught us to expect, that they will not only kill the *body*, but the *ſoul*; and deprive us of an EVERLASTING EXISTENCE.

FINIS.

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